

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 11

AUGUST, 1927

As We Are

Interpreting the Apocalypse

Temperaments and Their Treatment

Rectories, Convents and Schools

Modern Psychology and the Mass

Teaching Authority of the Church

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;

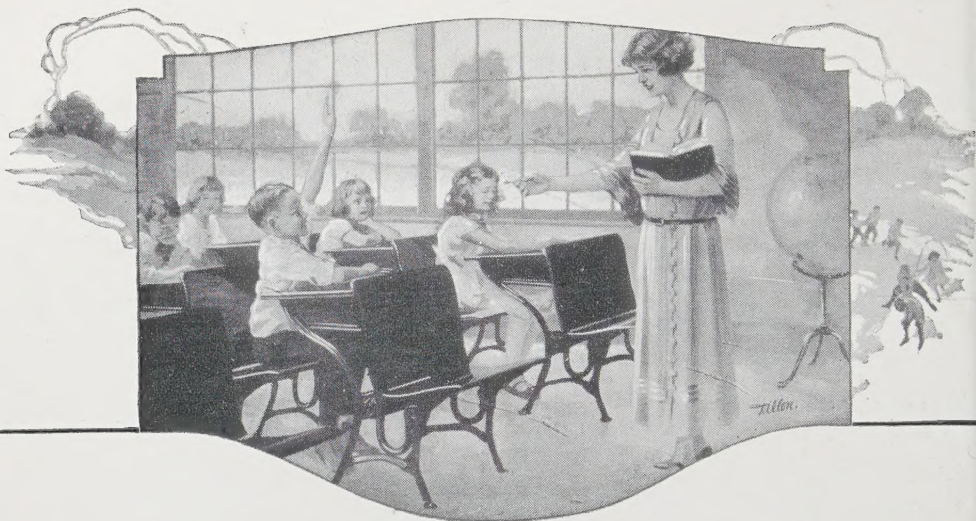
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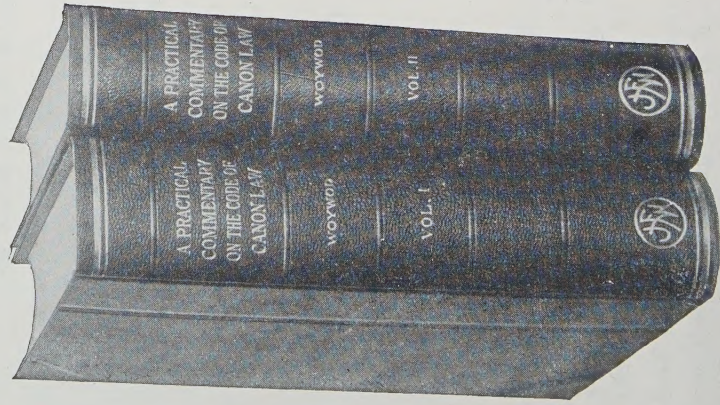
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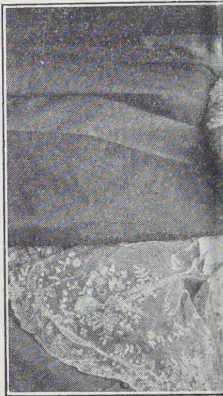
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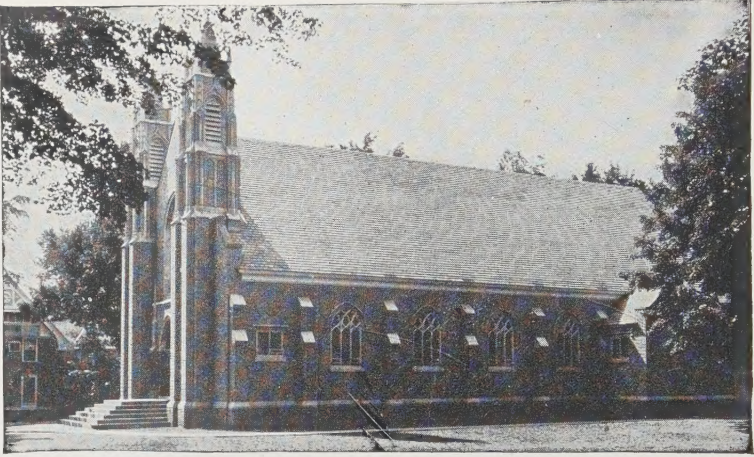
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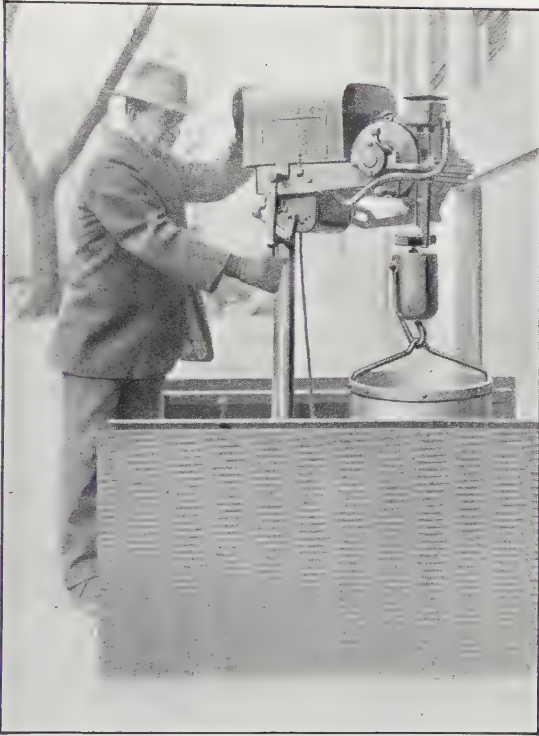
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The Homiletic and Pastoral Review

A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

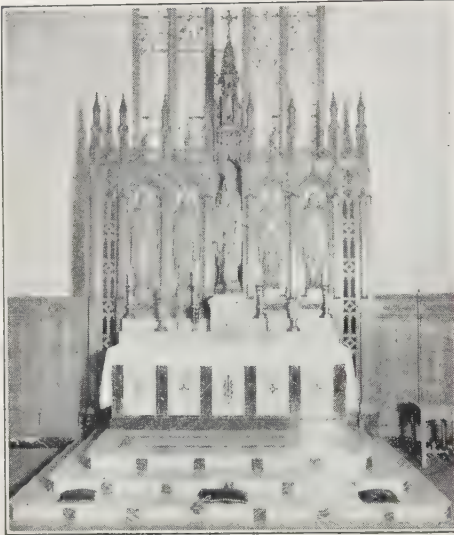
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The Homiletic and Pastoral Review

Vol. XXVII

AUGUST, 1927

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PASTORALIA

Temperaments and Their Pedagogical Treatment

In strong contrast to the previously described choleric temperament stands the sanguine temperament. It is in practically everything the very opposite of the former. Where the former is deep, the latter is shallow; where the former is tenacious, the latter is changeable; where the former is violent in its reactions, the latter is mild. Not inappropriately it might be said that the sanguine temperament is the choleric temperament transposed in a minor key. If the choleric temperament is the temperament for great enterprise, daring adventure and heroic exploit, the sanguine temperament is best suited for the ordinary walks of life and the common pursuits to which the average man is devoted. The man endowed with this temperament is of a genial and happy disposition, and is usually at peace with himself and the world. He is not devoured by any vaulting ambition, but is quite satisfied with moderate successes. He can easily adapt himself to his fellow-men, and readily adjust himself to his environment. In many ways he is a very desirable character, and he makes an excellent associate and companion, though perhaps not an absolutely reliable and loyal friend. For the ordinary occasions of life he will be preferred, though he is likely to disappoint when extraordinary emergencies arise. As he is very susceptible to external influences, the course which his life takes depends largely on the environment into which he is thrown. Unstability is his most striking characteristic. He quickly works up a fervent enthusiasm, but as quickly becomes discouraged. Intellectually he is characterized by superficiality, which often is accompanied by a certain brilliancy and facility of speech. Dr. James H. Snowden gives us a very satisfactory description of this temperament, which is that of the

ordinary mortal, and hence confronts us most frequently in our dealings with men. "The sanguine temperament," he writes, "is a lively and hopeful disposition. It is marked by vivacity and effervescence, bubbling over with exuberant hopefulness and always seeing things through a rosy optimism. It looks at the bright side of objects, and has great confidence in its own views and visions. It paints its plans and prospects in the colors of the imagination, and wreathes them in rainbows. It may be correspondingly blind to the real difficulties in the way, and meet with unseen obstructions and run into disaster. It infects language, and people of this temperament are apt to speak in glowing terms, unconsciously bordering on visionary unreality. They sometimes live in a fool's paradise, and often experience a rude awakening and shock. Yet they quickly recover their resiliency and are soon dreaming new dreams. The sanguine people furnish the lively element in life; they radiate good cheer and are the optimists of the world."¹

The following characterization is from the pen of Dr. J. Lewis McIntyre: "With the sanguine, pleasure is the dominant tendency, along with great excitability, and a short duration of any mood. Sympathetic and friendly to others, but without persistence and constancy; quick to anger, but equally quick to regret; prodigal of promises, but equally ready to forget them; credulous and confident, he loves to make plans, which he soon lays aside; indulgent to the faults of others, he claims the same indulgence for his own; easy to appease, frank, open, amiable, sociable, incapable of interested calculation."²

¹ "The Psychology of Religion" (New York City). Buoyant optimism is inseparable from the sanguine temperament. Quite frequently, however, this optimism has no warrant in reason and reality, and, therefore, becomes a great obstacle to success. It is at times exceedingly trying to have to deal with such incurable optimists, who with the most inadequate equipment will undertake the most important tasks. We must caution against this false optimism, which is merely based on happy native endowment. Dr. David Stow Adam rightly says: "There are some people that seem always to see the sunny side of things, who are always expecting good success and rise like a cork from beneath the attempts of misfortune to depress them. To inherit a happy, hopeful, sanguine disposition is certainly a precious legacy and conduces to success in life. But the hopefulness, which is grounded merely on sanguine temperament, though not infrequently it vindicates itself in the result and proves wiser than the timidity and hesitation and pessimism of the melancholic temper, often errs by excess and turns out to be ill-grounded and disappointing. . . . Our hope needs a surer foundation than mere sanguine temperament, if it is to be a solid and reasonable hope" ("A Handbook of Christian Ethics," Edinburgh).

² "Encyclopedia of Religion and Ethics" (New York City). The sanguine temperament often shows a fatal tendency towards cynicism. It lacks the emo-

PEDAGOGICAL TREATMENT

As will easily appear from the preceding description, the sanguine temperament can be handled without great difficulty. It is amenable to discipline, provided this is not too exacting and irksome. No disturbing propensities are to be curbed, and, hence, a mild regime will answer the purpose. Love and sympathy can do wonders, since the sanguine temperament is very responsive to them. In dealing with this temperament, we must be careful not to expect too much, for the highest achievement to which it will rise is a fair level of mediocrity. Driving would only result in discouragement and resentment. Father Felix M. Kirsch, O. M. Cap., offers excellent advice on the subject: "The sanguine child is cheerful and responds most readily to the efforts of the teacher. The teacher may be playful at times in dealing with such a child, but must at the same time make him keep his place for the purpose of preventing his growing impudent and presumptuous. Nor should the teacher be severe in adjudging his offenses, for these faults are the result of thoughtlessness rather than malice. The sanguine child finds it difficult to concentrate, and the teacher must consequently remove as far as possible the occasion of distraction. The sanguine child demands that the instruction be pleasant and attractive, and welcomes sallies of humor and black-board drawings and other didactic helps as offering a relief from the monotony of recitation periods. He is not fond of frequent reviews, but requires them if he is to make progress in his studies. Order is another thing that the teacher must insist on particularly, and that with regard to starting as well as finishing a task. Nothing should be left half-done. No new book or game should be started before the old is completed. It will require special attention to train such a child to be truthful, for with his fondness of exaggeration a habit of lying is easily formed. Another temptation of the sanguine child is his inclination to pilfer food and other things. His pockets are often a veritable curiosity shop. In her reprimands the teacher must take care so as not to offend the child's keen sense of humor. Undue severity would engender a suspicious state of mind. With

tion of reverence, and does not shrink from leveling the shafts of ridicule at the most sacred things. Voltaire represents especially this evil phase of the sanguine temperament.

proper treatment the sanguine child is the joy of the teacher and the school."³

The chief deficiency of the sanguine temperament lies in its weakness, its impressionability, and its fickleness. If these are properly offset by training, this temperament can become a valuable asset. It is essential in this case that the will be reinforced in order to counteract the instability of the mental disposition; habits of sustained attention must be acquired to act as a counterweight to the natural mobility of the mind; the sense of duty and responsibility must be cultivated to overcome the frivolity and love of pleasure that are inherent in this temperament. If a love of work can be instilled, much of the evil that lurks in the sanguine mentality can be effectually neutralized.⁴

³ "The Catholic Teacher's Companion" (New York City). The sanguine temperament is essentially that of the child and of youth. In them it is not only pardonable but even charming. But, when we encounter it in the adult, we have little patience with it. Playfulness, mischievousness, forgetfulness, shiftlessness, impulsiveness and mercurial instability are traits which we deem incompatible with maturity. If the sanguine temperament appears in an accentuated form, it is the despair of the educator. Substantially we agree in this matter with Dr. John MacCunn, who writes: "This is the characteristic temperament of most children, to whose unpreoccupied outlook the world is so interesting a place that they cannot fix their interest for long upon anything in it. But it does not pass with childhood. It lives on in the man or woman who is so excellently fitted to be a pleasant companion and agreeable member of society, whose interests are many and quick, who does not, because he cannot, agitate or bore us by absorbing enthusiasm, who, in a word, is something of everything and everything of nothing. Such is the so-called sanguine temperament. Its strength lies in its open and ready receptiveness, and in the promise these contain of cheerful and fruitful contact with experience. Hence we like to see it in children. But then it has the defects of its virtues. It is infirm of purpose, and it has a fatal facility for skating lightly over the deeper experiences. Not only is it incapable of heroisms or devotions; it does not seem to miss them. Left to itself, it would people the world with ten-minuted emotionalists. Yet, when all is said, such are hopeful material to work upon. They come halfway to meet us. They spare us the dreary task of awakening interest where none is. And if only they can be yoked to more strenuous fellow-workers, or enlisted in the service of some great institution, or deepened by hardship and struggle, or convinced that something is expected of them, they will not fail of a creditable ending. The drawback is that they are so apt to disappoint the promise of early years. In the University it is the youth whose reputation for animated conversation, charm, general ability, is so brilliant—till the day comes when it is whispered that Pendennis of St. Boniface is plucked; in Literature it is the versatile author of unwritten books; in business, the man of many enterprises and few dividends; in industry the Jack of all trades; in life in general the man of promise who could do anything, yet has it not in him, when chance comes, to bend himself to one resolute effort. Is it to their credit or otherwise that these sanguine types nevertheless remain cheerful to the last, the one thing to which they seem unable to turn their minds being the fact, so obvious to the onlooker, that they have been tried in the balance and found wanting?" ("The Making of Character," New York City). It will throw some light on the subject, if we remember that the carefree, happy-go-lucky knight of the road is the incarnation of this type.

⁴ More than anyone else the sanguine individual needs the steadying and stabilizing influence of religion. Religion will give him that depth which he so sadly lacks. It also will make him take a more serious view of life and thus happily

THE PHLEGMATIC TEMPERAMENT AND HOW TO DEAL WITH IT

In spite of the contrary opinion of one or two philosophers, the phlegmatic temperament in general is not valued very highly. In fact, to be labeled phlegmatic is almost equivalent to a moral stigma. Still, this temperament also has its uses. Especially in our days of senseless rushing and frantic haste it may serve a very useful purpose by acting as a brake on the frenzied activities of our generation. An infusion of phlegma, indeed, might be a veritable blessing to our American life, for with much show of reason it is claimed that the rate of our speed in all the departments of life is unwholesome and disastrous.

With the phlegmatic temperament we associate such adjectives as dull, slow, unsympathetic, stolid, unresponsive, cautious, impassible, cold, sluggish, unenthusiastic, unemotional, plodding, and inaccessible. Of this temperament the conservative element of a community is made up. With advancing age many, though by no means all, gradually lapse into a phlegmatic frame of mind. When the fires of youthful enthusiasm burn out, phlegmatic calm and stoic indifference frequently take the place of the erstwhile ardor. Flaming youth hates nothing more than contact with this impassive attitude of mind, which chills every noble enthusiasm and shatters all the glowing dreams and the beautiful visions born in the hearts of the young. Many a youthful ambition has been crushed by fatal contact with phlegmatic stoicism. The educator should be on his guard against this phlegma, which is likely to creep on him with the advancing years, and which will erect a wall between him and the growing generation. It is not well to spoil the fine enthusiasm of youth by ill-humor and the cold blasts of calculating reason. The stern reality of life will do that quickly enough. No one need be proud of having robbed youth of a dream or a vision before the inevitable time when

balance his natural levity. What religion can do with this temperament is exemplified in St. Peter, whose character by its influence was marvelously transformed. But where religious influences are absent, the sanguine temperament is prone to degenerate into frivolity and sensuousness. Notwithstanding the commonplace character of this temperament, we think that Dr. Franz Muszynski is entirely too severe in its condemnation when he writes as follows: "Man soll wohl die Temperamente nehmen, wie sie sind; für meinen Teil will ich sie alle gehen lassen, den Sanguiniker aber lasse ich laufen. Und wenn ich in einem grösserem Wirkungskreise auf Mitarbeiter angewiesen wäre—die Sanguiniker würde ich, ja was würde ich denn mit ihnen tun? Nun, ich würde ohne sie tun, was zu tun wäre" ("Die Temperamente," Paderborn). In this estimate the author is confounding a pathological condition with a temperamental disposition.

disillusionment is bound to come. In educational and pastoral work the phlegmatic temperament is not particularly helpful.⁵

Dealing with the phlegmatic temperament we must resort to strong motives and endeavor to rouse the sluggish will. Almost infinite patience is required to avoid being discouraged by the seeming futility of all efforts to produce results. On account of his native inertia and love of ease, the phlegmatic individual shrinks from large tasks. We must, therefore, ask only slight exertions of him at a time, and not deter him by the prospect of much work and prolonged effort. Urging is of little use in this case. The phlegmatic person will take his time and do things his own way quite irrespective of praise or blame. Not being demonstrative in his affections, he will manifest no appreciation or gratitude for our efforts in his behalf. We must be satisfied with the consciousness of having performed our duty in his regard without expecting gratitude.⁶

⁵ "The opposite of the sanguine is the phlegmatic temperament. This is a dull passive disposition, slow in its movements of thought and action. It is deficient in initiative and progressiveness and jogs along in traditional grooves. It is not easily excited with hope on the one hand, or on the other hand depressed with discouragement, but plods along with equal step through sunshine and storm. People of phlegmatic temperament furnish the ballast in the ship of progress. They are solid and immobile and give substance and stability to the world" (Dr. J. H. Snowden, *op. cit.*). The natural lassitude of this temperament can be overcome by indomitable will and energy, and in that case the phlegmatic individual may reach the highest peaks of human achievement. This is apparent in St. Thomas Aquinas, who, if we judge him right, was of the phlegmatic type.

⁶ Cfr. "Lexikon der Pädagogik" (Freiburg), s.v. *Phlegma*. Contrary to the sanguine temperament, the phlegmatic is not easily influenced by the environment, which according to circumstances may be either a favorable or an unfavorable trait. The example of his fellow-men will not sweep him along, and he does not easily become the victim of seduction. Anent this baffling and recalcitrant temperament Dr. John MacCunn writes: "The fourth temperament, even though it be weighed with the unpromising label 'phlegmatic,' has been regarded by one writer (Lotze, *Mikrokosmos*) as in a sense superior to all the others. This on the ground that it is a sign of strength not to be flightily led from interest to interest like the sanguine, not to be at the mercy of moods like the melancholic, nor yet, like the choleric, to be mastered by any dominant pursuit. For is it not those natures that are slow to be moved which often astonish the world by displays of the reserved strength that has been slowly funding itself under a phlegmatic exterior? It is the very disposition in which the Englishmen are so apt to take pride when they flatter themselves that they are not as their more precipitate, flighty, or sentimental neighbors. This may hold of a certain type of character; and we may believe, further, that such implies a native inertia hostile alike to hastiness of action and emotional disturbance, and still more to quick transfer of interest. It may also be conceded that that type in which there is a barrier that must be broken through before impression stirs emotion, or emotion passes into action, has strength and ability that others lack . . . Yet it is too wide a stretch to concede all this, which is in most cases the result of moral discipline, to temperament. Phlegmatic temperament, whatever its merits, has the demerit of a stolidity that is the despair of the educator. The other temperaments are at any rate not inaccessible. The phlegmatic subject on the other hand gives us no opening. There may be a world of wealth below the crust. But the crust is, or seems, impenetrable. The man or boy neither gives sign of what he is fit for,

THE MELANCHOLIC TEMPERAMENT

The melancholic temperament is practically always a disadvantage, if not a curse, to the one who is possessed of it, though it may be turned into a blessing for his fellow-beings. That is due to the heightened sensitiveness that goes with this peculiar mental type. Whereas the emotional experiences of the sanguine individual are of the pleasurable kind, those of the melancholic temperament are usually of a painful nature. Cheerfulness is a rare guest in the heart of the melancholic person, but shadows, specters and phantoms love to gather there. The melancholic temperament always sees through a dark glass, and the world never appears to it in bright hues. By reason of the predominance of the imagination and the strong emotional resonance connected with it, it is emphatically the artistic temperament. But it is also the temperament of the fanatic. Taken all in all, it is a treacherous gift. If St. John the Evangelist, Francis Thompson, Michelangelo, Dante and Shakespeare exemplify the better traits of this temperament, we must not forget that its evil features are reflected in such unfortunate persons as Saul, Judas, Byron, Schopenhauer, Nietzsche, Calvin and Leopardi. The melancholic individual is too self-centered and too much occupied with his own mental reactions. He is given to fits of absentmindedness and prolonged meditations. His judgments about men and things are strongly biased by subjective considerations. His distrust of men makes him avoid society and seek solitude. Very little is required to arouse his suspicions. Obstacles quickly discourage him. He readily takes offense, and a thoughtless word can deeply wound him. His imagination magnifies everything that is related to himself, and puts it in a false perspective. His strong emotional reaction gives an undue preponderance to personal matters. Dr. J. H. Snowden's description may be accepted as authentic. It reads: "The melancholic is the deep-brooding temperament, characterized by outward passivity but inward intensity. It is given to thought and meditation,

nor does he respond to our experiments to discover. As the proverb has it, it is not the rearing but the dead horse that is the hardest to drive. Probably the best plan is, placing our trust neither in ideas nor feelings, to weight this type as heavily as we can with practical responsibilities; and to bring him face to face with issues that will squeeze out from him such inert strength as he possesses" (*op. cit.*). This description is fair and true to the facts. The phlegmatic temperament has its possibilities for good, but it is difficult to bring them to actuality. Unless there is a very strong will to pitch against the temperamental lethargy, little can be done and we have to be content with a very scant harvest.

and strives to see things as they are in their inmost natures. It does not shrink from but rather is attracted to the dark side of things, and is veined and tinged with pessimism. Its deep undertone is one of sadness in view of the world. It weaves minor notes into all its chords. The people of melancholic temperament are the philosophers and prophets and poets, the thinkers and dreamers of the race."⁷

The melancholic temperament requires constant vigilance lest the germs of morbidity contained in it come to fruition. Its exaggerated tendency towards introspection must be offset by wholesome external activity. Cheerfulness and optimism must be deliberately and systematically fostered; scenes of a depressing nature should be carefully shunned. The melancholic individual ought not to focus his attention on the seamy side of life, since this would only aggravate his pessimistic views and confirm him in his misanthropic prejudices. By his fellow-men he should be treated with consideration in view of his sensitiveness. When confronted by a harsh, unsympathetic environment, he retreats into himself and becomes the prey of the most exquisite self-torture. In school, the melancholic boy often suffers unspeakable torment by the cruel jokes of his companions, who do not realize to what agonies they are subjecting their playmate. Of course, the average boy takes these experiences lightly, but by the melancholic mind they are exaggerated out of all proportion.⁸ Great kindness and sympathetic understanding are essential

⁷ *Op. cit.* The following description also is instructive: "With the melancholic temperament, sadness is the prevailing tendency; his excitability is equal to that of the sanguine, but disagreeable sensations are both more frequent and more durable than those of pleasure. The sufferings of others call out his sympathy to a high degree; for himself he is fearful, undecided, distrustful; a trifle wounds and offends him; the slightest obstacle discourages him, and renders him incapable of reasoning to overcome it; his thoughts are full of gloom, and his sufferings appear to him beyond all consolation" (J. L. McIntyre, *loc. cit.*). Dr. G. Maier draws this picture: "Der Melancholiker lässt sich die Eindrücke tief ins Gemüt gehen und verarbeitet sie hier zu dauernden Stimmungen, die er schwer los wird. Was er erfährt, zittert in seinem Gefühle nach und wird hier nicht in seiner objectiven Bedeutung, sondern in seinem Gefühlswert hoch und niedrig geschätzt; er ist nicht allseitig, er nimmt nur auf, was seiner Stimmung zusagt, grübelt darüber nach, schliesst sich gern in seine Gedankenwelt ein und hält sie zäh fest. Man kann ihm schwer etwas recht machen. Er ist das Bild tiefen Nachdenkens, geduldiger Ergebung, anhänglicher Liebe, treuer Beharrlichkeit, aber auch Empfindlichkeit, Bedenklichkeit, des Argwohns, der Tadelsucht, der Neigung zur Einsamkeit und Schwermut ("Pädagogische Psychologie," Gotha).

⁸ Francis Thompson thus depicts his schoolday woes: "The malignity of my tormentors was more heart-lacerating than the pain itself. It seemed to me—virginal to the world's ferocity—a hideous thing that strangers should dislike me, should delight and triumph in pain to me, though I had done them no ill and bore them no malice; that malice should be without provocative malice. That seemed to me dreadful, and a veritable demoniac revelation. Fresh from my tender home, and my circle of just-judging friends, these malignant schoolmates

in dealing with the melancholic child. Austerity and sternness will alienate his affections, and severe words will sting him to the quick. He must be taught to love play, and induced to seek intercourse with cheerful companions. Luxuriating in sentiment and indulging in daydreaming in the case of the melancholic child are particularly dangerous. After all, the melancholic temperament is worth the care it demands, since it is not seldom the chrysalis of genius. But aside from that, Christian charity requires that we spare its sensitiveness the pains which lack of sympathy would inflict.⁹

CHARLES BRUEHL, D.D.

who danced round me with mocking laughter, were to me devilish apparitions of a hate now first known; hate for hate's sake, cruelty for cruelty's sake. And as such they live in my memory, testimonies to the murky aboriginal demon in man" (Everard Meynell, "The Life of Francis Thompson," New York City). Yet, there was in all this nothing more than the ordinary pranks which schoolboys are fond of playing on a newcomer.

⁹ Of the dangers and the treatment of the melancholic temperament Dr. J. MacCunn says: "Sentimentality may become the keynote; and emotion which, in less one-sided natures, is the prelude to active expression, comes to be valued so much for its own sake that it quenches the practical impulses it ought to have vitalised . . . All that is needful is that these possible victims of sensibility should be thrown betimes into cheerful and manly companionship, there to be fed upon healthy outward interests whenever their susceptibilities offer an opening; and that they should be reared in homes where energetic, active interests get their due. Not that the spirit should be quenched. For the melancholic nature has a promise of its own, and much may be done for it, if its emotions find worthy and not maudlin or melodramatic objects. So nurtured, it begets the tender and sympathetic heart. This, however is no light task; and the melancholic subject will stand in need of watchful and discriminative tendance, where its sanguine counterpart may often be safely left to shift for itself" (*op. cit.*).

AS WE ARE

By ABBE MICHEL

Having ideas is just as natural, we believe, as having pains. And we think, therefore, it is very unreasonable and rude to laugh at a man who says he has ideas, and to be serious and sympathetic when he complains of pains. The time to laugh is when he tries to express those ideas or expose the pains—even though it may be the poor patient's turn to cry. But not quite so proper, of course, when it is our turn.

However, we do contend (and philosophers please take note) that the labor to express what is naturally conceived would gradually disappear from the life of man in all his works, if he only could be himself for four weeks every year. As the Limerick man puts it:

If you're just a little pebble,
Don't try to be the beach;
You can always pass the plate,
If you can't exhort or preach.

What we really want to say is this: for several months we had been generating ideas on a single line to illuminate our brethren, but the best we could do was to short-circuit them and blow out fuses. To save our batteries, we quit. This, of course, was a very logical procedure when we considered ourselves human dynamos. But, in fact, we are just plain human beings. And we conceived all those ideas and could not express them, so we simply got very tired and decided we needed a rest. And the very minute we got that *Celebret*, those ideas began to shape up and take notice. The moral is this: ideas get just as tired of home as you do. The cure is to leave home and forget yourself, and then the ideas forget you and express themselves. So we modestly pass this provoking inference along to the next young man who might be willing to entertain and enlighten the clergy with some holiday suggestions. Apropos of such a topic, we have never been quite able to understand why our poor-long-suffering readers, who are so elaborately and laboriously instructed on how to pray and how to preach, are not sometimes told how to play. To remedy this neglect once and for all, we suggest that all

ecclesiastical chatterboxes and "walking delegates"¹ be compelled to hold a joint convention once a year, and draw up a complete list of clerical bad manners at work and at play. Then we might certainly hope for some interesting data in planning our vacations.

Now when we started off last Summer to forget "Father" and find "Tom," all we had was a hive of ideas, a green peak, a tough suitcase, and a road map. And, as soon as we hit the trail, we made the startling discovery that really it wasn't rest we needed at all, but action and a change of air. So we gave the old queen bee, Efficiency, and her hive the air: and we supplied the action with the superb power of a Hupp Eight. And for those who cannot afford the luxurious education of growing whiskers in Palestine or a deck chair on the *Berengaria*, we heartily recommend this unique diversion of seeing America first in the pursuit of royal American ideas. It has unlimited possibilities. Indeed, it has the eternal fascination of looking for something that cannot be found, and finding that which was lost. Honestly, it was as romantic as looking for local color in Egypt, even though we didn't register a thrill in the whole solid, steaming stretch between Macon and Philadelphia. Indeed, we were so insensible to external impressions that at times we could hardly tell the difference between a filling station and a Christian Science Tabernacle. And, although it was a very comfortable oblivion, we have solemnly resolved to lay off Coca Cola and Maryland chicken.

We hit Philadelphia, however, on the Fourth of July and on a one-way street. And, after a delightful encounter with a very suspiciously friendly cop, we surrendered ourselves to the whole police force of a modern hotel. Next morning, when the house warden tried our door, we murmured *Deo Gratias*, and went down to breakfast. We were escorted to a little table by an officer of the foreign legion, who directed us to sit down and informed us in good Grecotese that it was nice-an'-chilly outside, and with that he detailed a handsome guard with a hard-boiled shirt to take care of us. The guard was relentlessly attentive. But, with careful tactics, we finally escaped into Chestnut Street, with "a pair of cackles, a stack of wheats, and some java" securely incarcerated in our anat-

¹ A walking delegate is an ecclesiastical person with an official minor attachment and a particular major interest in the personal and public activities of every properly accredited servant of the diocese.

omy. When lo and behold you! we discovered ourselves in the Cradle of Liberty celebrating the 150th Anniversary of American Independence, surrounded by policemen and waiting for the President.

Without delay we rudely captured two square feet of curbing adjacent to a lamp post, and, as luck would have it, we were protected in the front by the huge bulk of a policeman solidly planted in the gutter. We noticed from the beginning that this gigantic limb of the law was delightfully human and effective in quieting the fears and restraining the curiosity of the mob. And, although he betrayed his weariness by the constant shifting of his monster feet, he never failed for an apt and pleasant answer to the foolish questions of the crowd. As we caught eagerly a few delicious whiffs of his merry breath, we quietly thought that he had made a very good investment in good humor and ready wit. Here are a few snatches meaning more or less.

"Officer, what time is he due?" "Eleven o'clock! Fifteen minutes yet. Cal will be on the job, unless they have to change autos. He usually rides the open job."

"Officer, what's wrong with Philadelphia?" "Too much Prohibition and smelley butter?" "He was a yap. . . . Right now, we are expecting a big crop of criminals for the Sesqui." . . . "An' there is extra heavy deck service and a lotta raw bulls." . . . "Crime complex?" . . . "Yes, correspondence school detectives." . . . "Maybe." . . . "But this isn't New York. We, cops, know what Coolidge did when he was Governor of Mass. . . . Two minutes past now." (A red-headed police captain appears.) "Keep them on the curb." . . . "Back, please!" "They like to show their authority." . . . "Yah, he's an alright guy. That's the Chief. Howdy?" . . . "Assassins? Naw. He's just makin' sure there isn't a riot in the line." (A thin, frail bugle sound.) "Yesser. That means somethin'. Sure enough." "Watch for the motorcycle squad. Fine fellows. Them's just aides." . . . "Pretty boys all dressed up. Oh, ain't she grand?" . . . "There they go!"

The crowds dispersed. The officer adjusted his belt, lodged a chew in his mouth, and crossed the road for an informal and unpatriotic conference with a grand, whitehaired member of the traffic force. We retreated to our room, and wondered.

How would Aristotle look in a dilapidated Lizzie, or St. Thomas in a Stutz Touring having an argument with a speed cop, who, ridiculously enough, turned out to be his old friend, Duns Scotus? Then we might get more interesting textbooks in Scholastic philosophy. "Motion may be life, and time may be motion rule: but right now, brother, it gets you a ticket! You tell your story to the judge, an', if he doesn't clap you in the jug for seditious ideas, my name's not Duns Scotus" However, he would perhaps be merely gravely warned, as every immigrant should be warned, that in U. S. A. life is motion, and motion is traffic, and interfering with traffic is paying a fine, and getting it is efficiency. Instinctively almost, the native American from the cradle up understands the mysterious connection between motion and money, and between money and efficiency. In a word, he learns early that motion gets money, and efficiency gets motion. Even in the old countries, it is vaguely inculcated, as in the parable of the early bird catching the worm. Hence, efficiency in its true sense is a very desirable thing.

But in America we are confronted with the appalling fact that our whole civilization exists in the production of motion by mechanical efficiency for wealth and ease. The fact of the matter is, we have not taken time to analyze the situation. We find ourselves in motion, and see no particular reason why we should come to a standstill. Of course, we did not start the motion; but we started Henry Ford, and we believe in keeping him in business. And in business he will stay. So it is not a question now of stopping the motion, but of regulating our existence to fit in with it. For, whether we like it or not, we are compelled to keep up with the crowd. And perhaps, if we try hard enough, we clerics might be able to find some delightfully sensible way of keeping up with the traffic and the times without injuring our medieval carriage. So stick with us in the thinking.

We now remembered what St. Thomas said about stabilizing the inner man. For we have observed that all great thinkers, as likewise great singers, have delightful appetites with the more or less natural corollary. On this particular evening, however, we were lured into an obscure Italian restaurant by more intangible and less philosophic emotions. The spaghetti smelled good, and the bread-sticks looked good. And, as we called a taxi for the Sesqui, we know we

must have felt good. But the man at the wheel very quickly upset our theory, and charged us for it. He deposited us forinst a monster mimic liberty bell, gleaming like hades, and then he screeched into the night. For several minutes we stood numb and dazed, staring at the lights, when suddenly we heard a rural and friendly buzzing. And, looking towards the noise, we descried our fugitive ideas hiving like bees on a blasted tree in the sickening blaze. Unusual in bees perhaps, but our ideas were rushing furiously into three separate camps. We could not say where the queen bee, Efficiency, was. All we saw was the mythical, mystical three. So we christened them in a flash: One, Two, Three—Fast, Faster, Fastest; or, if you like it; Claro, Colorado and the other one. We were happy again. And, purchasing a small toy bell from a persistent vendor, we wriggled through the turnstile into the Sesqui. We found the place rather unfinished, quite deserted and very muddy. We rode around the grounds on a comfortable little electric contrivance, which we thought was rather unnaturally related to the Irish jaunting car. But we didn't care if their old hobbyhorses and stuff were just a cheap edition of Coney Island. We were exalted in the fact that our pet theory about mechanical efficiency and motion creating the civilization of the Republic was all set up here in fine style and plaster-of-paris for the edification of the public. So there was nothing left for us to do but bag our ideas and check out. For, after all, we were not and we are not interested in the effects of mechanical efficiency on the profane and national mind, but in the tutelage and influence of such civilization on the American priesthood. So we really are not sorry for stopping off for the Philadelphia Exhibition, although we do declare that we shall never be guilty again.

That's just what we said when we stretched our legs on the 23rd Street Ferry bound for New York. Now every Greek knows, except those who live in Chicago, that New York is the place to study anything human, from bell-hops to priests. And particularly so, because the human element in New York, more than any other American City, has developed along the very distinct and disastrous lines of giving people what they want. Under such an influence (which, however, is not confined to New York, or even to this country for that matter) may we not possibly be trying to

give the people something which they want in a bell-hop, but do not expect to find in a priest? In other words, we may be straining our energy to give the people a brand of sacerdotal character which we want them to think they want, and they want us to think we want. And we just naturally think that everybody is better pleased, when we give ourselves and our services to the people just as we are.

II

'Tis best knowing what we are, to remember what we were.
Pensantur trutina.

Come then, a still small whisper in your ear
He has no hope, who never had a fear.
And he that never doubted of his state,
He may perhaps—perhaps he may—too late.

The young man is in the seminary. And, when he packs up his typewriter and stacks up his notes, the finals being over and killed, he smiles sadly as he looks in the crooked-looking glass and mutters triumphantly: "Oh, you philosopher!" Then he goes home and gets a job as playground inspector. Early in September he smiles sadly again as he packs away another set of lavender pajamas, glances slyly in the old familiar mirror, and stutters: "Oh, you kid!" Then another year and he has more notes, and a more perfect method of synopsis. He "kills" the examinations again, and goes home happy. Back in the playground. Back in the motion—in the whirligig. Back in progress and up in philosophy. And then another year. First Divinity. He is all set for theology. More notes and tonsure. Home again with the boys. Great stuff. Black clothes. Visits the local curate. A regular fellow. Second theology. More notes. A new card index system. Caught smoking. Clipped for minors. Home again. Visits pastor. Suggests morning Mass. Loses playground job. Great work. Pastor O. K. Pulled wires. Got job as sacristan in summer school. A cinch. Met some nice people. Good sports. Going back next year. Third theology. More notes. Banana splits. A new fountain pen, and a shaving set for Christmas. *Saturday Evening Post*. Minor Orders. Leaves home for summer school. Oh boy, this is the life! Good-bye. Send me an invitation. "*Cras amet qui numquam amavit. Quique amavit, cras amet.*" Fourth theology. "Thar she blows!" Seventeenth Post Pent.

D. A. P. credit. M. U. C. non credit. "Cum vocaris fueris." Some chanter. Plank steak and peach shortcake. Martin Luther's temptations. The Temple of Jerusalem. Scale names and pitch names. *Hoc de re.* Congratulations. Good work. Some preacher. Like your footwork. *Directorium asceticum. Scaramelli.* Excellent. Never read it. *Jucundum cum utili. Domine*, what seems to be the trouble? Mame or Pustet. Second prelude. Good sermon matter. *Cui bono.* May be shipped to the country. Pull a few strings. A new grip with an all-lace alb. Better get a thousand invitations. By their fruits ye shall know them. "*Accedant qui ordinandi sunt Subdiaconi.*" Were you nervous? Felt a funny feeling running down my spine. They sure are piling in. What are you going to do with all the socks? You mean cuff links. Look. Some pose. Prefer that one? You look more intelligent. Farewell flesh! O memorable day! It has come at last. *Scis illos dignos esse? Deo Gratias.* And our mothers and sisters whispered: "Amen."

"*Accipe Spiritum Sanctum ad robur et ad resistendum diabolo et tentationibus ejus in nomine Domini.*" And a new light and peace came into our life, like the quiet dawn into an unruly night. We would put away our notes and the trappings of vanity, and pray to God as St. Augustine did: "O Lord God, give peace unto us (for Thou hast given us all things), the peace of rest, the peace of the Sabbath which hath no evening. For all this most goodly array of things very good, having finished their course, is to pass away; for in them there was morning and evening."

In the morning the young priest was tired. But an old sun with a friendly smile broke in upon his virtuous slumber, and gave familiar angels to his gift-strewn room. Rabbis and shirts and socks there were; and links and pipes and studs. "Ah," he murmured, "too late have I loved thee, O thou beauty of ancient days and ever new; too late I loved thee."

"Hey! hey there! Are you getting up? Good morning, father!"

"Come back in an hour, please!"

He put on everything fresh from the shop, from collar to socks. Then shaved, satisfied and at peace with the world, he sat down to Matins and Lands. At the second nocturn the hour was up. He put a brand new cassock (Seemore and Gerrit finish), collapsible biretta, 3 handkerchiefs, 1 stole and stock, 1 alb and 1 surplice into a

tidy little over-night case (real leather, a very useful gift), and set out for the Convent. As they went, his friend and third divine chattered unmercifully, but he held his peace.

In the convent sacristy he struggled into his beautiful alb, made a simplex bow to the crucifix, and entered the sanctuary. As he genuflected at the foot of the altar, he was curiously aware of an intense silence and a penetrating glare. But without a falter, right foot first, he ascended the steps, and began to celebrate his first Mass. And then for a brief hour, by the mercy and love of God, a young man knew his Maker as intimately as Moses on the mountain, or Mary in her cell.

What tongue can utter or pen describe the spiritual exaltation of our first participation in the unspeakable and eternal mysteries! They are known only to Him who decreed: "*Tu es sacerdos in æternum*"—and to the mortal being who is privileged beyond angels to say: "*Hoc est enim corpus meum.*" And we poor mortals can only pray and hope that we will always be worthy of the love and favor of the Omnipotent God.

But, prescinding again from the sacred prerogatives of the priesthood, which must command our deepest love and reverence, let us follow our young priest—our own intimate and friend—into the traditional routine of the ministry.

(*To be Continued*)

BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

Interpreting the Apocalypse

Merely a kaleidoscopic phantasmagoria of imagery do the pages of the Apocalypse present to the eyes of the casual reader. But closer investigation shows that what appears to be inextricable confusion is in fact very harmonious order dominated by an elaborate rhythm of thought. Of course, that order is not along the lines of the simple chronological sequence to which the Western mind is habituated.¹ Rather, the plan of the Apocalypse, as that of the Hexaëmeron, is not so much chronological as logico-symmetrical, with a literary or poetical balancing and contrasting of its factors and actions. Thus, elements like the Seven Seals, the Seven Trumpets, the Seven Vials of Vengeance, the Four Horsemen, etc., are not to be conceived as symbolizing so many successive cycles of world history, but rather as simultaneously concurrent phases or aspects of the development of the Messianic "economy" (*oikonomía*) in the world for all the time from the Ascension to the Second Advent.

CHRONOLOGIC PREDICTION OF SUCCESSIVE CYCLES EXCLUDED

There is a very cogent reason for excluding *a priori* exegetic theories which assume that in the apocalyptic visions there is to be found indication of the chronologic sequence of historic vicissitudes. It is this. Christ during His lifetime more than once specifically insisted that the time of His Second Coming was and would remain unknown to men: "But of that day and hour no man knoweth, no, not the angels of Heaven, but the Father alone" (Matt., xxiv. 36; see also Mark, xiii. 32, 44; Luke, xii. 40, 46; Apoc., iii 5, etc.). Even

¹ The marshalling of scenes and the array of numbers in the Apocalypse have tempted many a mind to mathematical theories of historic application—with disappointing consequences. It is notable that Revelations, the most mysterious Book of the New Testament and perhaps the most difficult of the entire Bible, has always had a fascinating attraction for the more fanatic sectarians. Witness the peace-loving "International Bible Students' Association" and similar groups, which have several times deduced the exact date of the Second Advent, besides dividing all time and part of eternity into a complicated system of periods and fitting the symbolism of Antichrist to the Church. By Catholic students the field of the Apocalypse has scarcely been sufficiently cultivated in modern times.

after the Resurrection He emphasized this to the curious disciples: "It is not for you to know the times or moments which the Father hath put in His own power" (Acts, i. 7). St. Paul likewise enunciates the same principle: "But about the times and moments, brethren, there is no call for our writing to you. For you yourselves know perfectly that the Day of the Lord shall so come as a thief in the night" (I Thess., v. 1-2; see also II Pet., iii. 10). This simile of the thief is used repeatedly, and even in the Apocalypse itself (Apoc., iii. 3; xvi. 15), to denote the unexpectedness of the Second personal Advent of Christ—although at times it may also designate Christ's judgment, coming to each man at the hour of death.

Now, if the apocalyptic visions were interpretable as manifesting the chronologic sequence of the cycles of world history, men would be able at least approximately to determine the time of the General Judgment. But the texts just cited negative any such possibility. Therefore, it would seem that the apocalyptic visions are not to be interpreted as revealing or indicating a chronologic sequence of world-cycles. There remains, then, only that they be understood and read as phases or aspects of the age-long struggle between the "Holy City" (Apoc., xxi. 2), the *Civitas Dei*, and "the great city" (Apoc., xvii. 18), or opposed organization directed by the Powers of Darkness, with Antichrist at its head.

Another reason for precluding cyclic or periodic theories of Apocalypse exegesis is that the Seer himself distinguishes no cycles or periods in the time-distance of the Messianic Reign between the Ascension and the General Judgment. That time-distance is conceived of as a whole, forming the final stage of world history: indeed, it is considered at times as already a beginning of eternity. Thus, the same St. John who wrote the Apocalypse wrote also in his Epistle: "Little children, it is the last hour [= the last stage of the divine world-economy], and, as you have heard that Antichrist cometh, even now there are many who have become Antichrists" (I John, ii. 18). "Every spirit [= religious or philosophic system] that dissolveth Jesus [= denies the Incarnation], is not of God. And this is Antichrist, of whom you have heard that he cometh—and even now he is already in the world" (I John, iv. 3). For St. John as

well as for St. Peter (Acts, ii. 17) and St. Paul, both following the Master, Christ, the world has already entered into its *ἐσχάται ἡμέραι*.² The eschatologic season has already arrived. All men living after the Incarnation are already those "upon whom the ends of the world are come" (I Cor., x. 11). With the Incarnation begin the *ὥδίνες* (Matt., xxiv. 8), the "birthing-pangs" of eternity, where all shall live forever as perfect men "unto the measure of the age of the fullness of Christ" (Eph., iv. 13). Under another figure the time from the birth of Christ, the "Orient from on high" (Luke, ii. 78) who visited men "to enlighten them that sit in darkness," is a dawning—"the night is now receding; the day is approaching" (Rom., xiii. 11-12). It is a period of conflict between Light and Darkness, which will continue with ever-increasing vantage for the former until the personal appearance of the "Sun of Justice" in all His splendor at the *Parousia* will definitely mark the Day of eternity at hand. In the view-point of Christ and the inspired hagiographers, the eschatologic times are not a remote eventuality, but have already begun.

As is customary in prophetic writings, the distant perspective in the Apocalypse is brought so close that the time-distance between the Seer's present and the eventual future ending is greatly foreshortened. The end of this world with the General Judgment signaling the finish of the age-long warfare between the Lamb and the Dragon, with the definite triumph of the former and the defeat and punishment of the latter, is ever prominent before St. John's eyes: *ultimum in executione est primum in intentione*. Everything else is arranged towards that culmination. Hence the Apocalypse may be termed predominantly eschatologic, even though it does not pretend to determine the time of the world's close. From the calm standpoint of eternity are the vicissitudes of history measured and appraised. Because eventual triumph is assured beforehand, the Apostle and his persecuted contemporaries as well as their successors in all ages can look with tranquillity upon the fluctuating turns in the tide of the world-battle between Good and Evil. The hope and consolation

² " . . . Christ . . . foreknown indeed before the foundation of the world but manifested in the last times for you" (I Pet., i. 20). "My dearly beloved, be mindful of the words . . . of the Apostles . . . who told you that in the last time there should come mockers. . . ." (Jude, i. 18). In I Tim., iv. 1, II Tim. iii. 1, II Pet., iii. 3, the writers speak of the "last times" as something already present to their readers' experience.

arising from this certainty, as well as the guidance of the maneuvers of the army of the *Civitas Dei* through foreknowledge of the Enemy's plans and plots, are the message of the Apocalypse to "the rest of Her Seed" (Apoc., xii. 17), the Christians of all ages.

IMMEDIATE PURPOSE OF THE APOCALYPSE

In literary form and primary intent the Apocalypse is an encyclical to the chief churches of Asia Minor from their former metropolitan. Thus, besides its universal, time-long and world-wide message, this Book bore also special teaching and consolation to the Christian communities then in existence in St. John's own home territory. Primarily it faces the conditions active at the Apostle's time (say 69-93), whilst secondarily it deals with the happenings of the future at large. Therefore is the Seer told that he will see, and commanded to write down both *ἃ εἰσὶν* and *ἃ μέλλει γινέσθαι μετὰ ταῦτα* (Apoc., i. 19). This grouping of the matter already indicates the two main divisions of the Book.

After an epistolary opening and a general introduction (i. 1-20), there follows the First Part (from ii. 1, to iii. 22), or the "Letters to the Seven Churches." These deal with the concrete conditions and problems of the chief Anatolian Christian communities of that time. Of course, for the later reader an application of these same Letters to parallel circumstances in another place and season, is not to be excluded. But primarily these Letters deal with *ἃ εἰσὶν*, actual places and conditions in Asia Minor somewhere between 69 and 93.

THE SECOND PART: RELATIVE TO UNIVERSAL FUTURE

The bulk of the Apocalypse, however, is taken up with *ἃ μέλλει γινέσθαι μετὰ ταῦτα*—with what will happen after St. John's time in the whole world, and more particularly in and to the Church. Thus, the Second Part of this Book in turn subdivides into two sections.

The First Section (from iv. 1, to x. 7) might be called the "Book of the Divine Destinies" from its great introductory feature. Its framework is formed by the Seven Seals and the Seven Trumpets. It comprises the sum total of the divine decrees relative to the world at large or its Messianic conquest. The appearance of the Church as such in this section is rather incidental and indetermined.

The opposed Powers of Darkness are likewise scarcely yet personalized, even in the executive portion or the Seven Trumpets.

The Second Section (from xi. to xxii.) likewise deals with *ἃ μέλλει γινέσθαι μετὰ ταῦτα*, which the Seer is commanded to "prophesy again to many nations and peoples and tongues and kings" (x. 11). It might be called the "Little Open Book" (*βιβλαρίδιον*) which the Seer is told to consume—that is, he is to learn, meditate, and promulgate its contents. This *βιβλαρίδιον* is evidently to be considered as an extract or particular compendium drawn from the great "Book of the Seven Seals" comprising the total of the divine decrees. And examination of the subsection shows that the "Little Book" is concerned specifically with the *future lot of the Church* in its relationship to the world. Its framework is formed by the Seven Vials, which also have primarily a local-temporal application. Whilst naturally it parallels largely the "Book of the Divine Destinies," still it is more restricted in the field covered and more concrete and detailed in its presentation, personalizing both the Church and its adversaries. Thus, it also has more lengthy introductions (from xi. 1, to xiv. 20) and more intercalated *emboîtements*, or "boxed-in" subsidiary visions developing some detail of the main scheme of the Seven Vials (from xvii. 1, to xx. 15). All this makes it more difficult to follow the order, as these lengthy subsidiary developments, not being recognized as such, tend to obscure the larger concatenation of the Seven Vials. "One cannot well see the woods for the trees."

SYMMETRICAL ARRANGEMENT OF WHOLE

As in the First Part the plan of composition turns upon the "Seven Letters," so the Second Part—the "Book of Divine Destinies"—is framed upon the "Seven Seals" embodying the celestial foreplays or heavenly preparations of the providential decrees, and the "Seven Trumpets" which picture the actual execution on earth of those decrees. Similarly the special section of the "Little Open Book" is composed about the "Seven Vials"—the Measuring of the Temple and the Vision of the Woman being introductory, while the Two Beasts, the Two Witnesses, the Great Harlot, etc., are subsidiary developments.

As may be noted also in the Fourth Gospel, St. John does not

pour forth his full thought on a subject in one heat—as St. Paul does. Rather he sketches the general outline preliminarily. Finished with that, he returns upon his tracks to develop this detail and that more at length, or he repeats to present some item under quite a different aspect. Thus the “Four Winds” held in leash (vii. 1-2) are but another presentation of the Three (with Hades, Four) Maleficent Horsemen. The White Horseman of vi. 2, is in all probability to be identified with the other White Horseman called “Word of God” (xix. 11 sqq.), both being the Lamb or Christ—the first being probably a collective representation for the whole of Christian preaching, the second having rather a personal value.

As has already been suggested, the composition of the Apocalypse is governed by a great symmetrical rhythm of sevens, in which there is often to be found a subordinate thought-beat of threes. Now, seven (and its multiples) is the great Messianic number sacred in Jewish mysticism to the Incarnation³ and everything pertaining thereto; by contradistinction, it even marks the opposing elements, although the activity of these is generally indicated by six (=7-1) to represent their falling short of perfection and success.

Here is the place again to emphasize the fact that the abundant apocalyptic numbers are just that. They do not have (unless perhaps very secondarily) a mathematic or chronologic value. They are symbols of the language of an allegorical literature which was quite familiar to St. John's Jewish contemporaries, but whose tradition has largely been lost since. The *Gematria* of the Qabbalists is its extreme development. Thus, for example, the “3260 days” of the Woman's sojourn in the desert form a period identical in duration with the “time, and times, and half a time” of Apoc., xii. 14. This same period is likewise identical with the “two and forty months” that the Holy City shall be trodden under foot by the Gentiles (Apoc., xi. 2); with the “1260 days” that the Two Witnesses shall prophesy (Apoc., xi. 3); with the “two and forty months” that the Beast has power (Apoc., xiii. 5); finally, in all probability, with the “thousand years” that Satan is bound and the Saints reign with Christ (Apoc., xx. 2, 4, 7). And all these are but alle-

³ A typical example of this is the Matthæan genealogy with its repeated insistence (Matt., i. 17) on the triple series of fourteen (14=numerical value of *DaViD*), intended to prove to Jewish readers that Jesus was indeed the Christ.

gorically varied designations for the time elapsing between the Ascension and the Second Coming, considered under different aspects.⁴

CONSPECTUS OF THREE GREAT SEVEN SERIES

SEALS=*Foreplays in Heaven of Divine Decrees of Messianic World Conquest.*

1. White Horseman (beneficent) conquering with bow of evangelization.

2. Red Horseman, *signifying* war, revolution, social and moral evils.

3. Black Horseman, *signifying* famine, flood, fire, all calamities originating in nature.

4. Greenish Horseman, *signifying* sickness. Fourth malignant Horseman signifies Hades, netherworld.

5. Souls beneath Altar pleading, *signifying* intercession of the Saints for their fellows.

6. Sun darkened, moon as blood, stars falling, *signifying* signs preceding Last Judgment.

Pause: Intercalation of Signing of the 144,000: vista of lot of just.

7. "Silence in Heaven," *signifying* the Judgment, or the beginning of Eternity.

TRUMPETS=*Execution of Divine Decrees as seen on earth over all time.*

1. Hail of fire and blood: third of earth and trees and all grass burnt up.

2. Fiery mountain cast into sea: third of sea becomes blood, fish and ships destroyed.

3. Star "Wormwood" falls on sweet waters: third of rivers and springs embittered.

4. Sun, moon, stars, day, night are darkened a third—concluding cosmic calamities.

5. Bottomless pit opened; locust demons torment those not signed. *First Vae.*

6. Euphrates cavalry loosed to kill the third part of men. *Second Vae.*

Pause: Intercalation of Little Book vision; Two Witnesses.

7. "Time of the dead that they should be judged . . . Kingdom of the world is become our Lord's."

VIALS = *Exemplification of Consequences in decadent Roman Empire as type.*

1. On earth: ulcer upon men bearing Beast's character, who adore his image.

2. On sea: becomes as blood of corpse; "every living soul died in the sea."

3. On sweet waters: rivers and springs become blood. Retribution for persecution.

4. On sun: afflicts men with heat: they blaspheme nor do penance.

5. On City of Beast: his kingdom wanes; men gnaw their tongues; still blaspheme.

6. On River Euphrates: it dries up for kings' coming to Armagedon.

Pause: Intercalation: Three Unclean Spirits like frogs. "Behold I come."

7. On air: voice from Temple, "It is Done!" "Babylon" falls. Great hail. Men still blaspheme.

In each of these three series of seven—Seals, Trumpets, Vials—there is a marked interruption or pause after the sixth item and before the seventh. And the seventh phase in the first two series, which embrace all time, is plainly the Final Judgment, with its beginning of the permanent victory and happiness of the just, and of the equally permanent defeat and punishment of the wicked. The same is verifiable in the Vials series, although this primarily does not apply to the universality of time, but is only a cross-section, a sample, a type illustrating from one historic cycle the perennially repeated crucifixion and resurrection of the Church, the again and again re-enacted apparent vanquishment of the Lamb's forces, with the similarly succeeding judgment of destruction visited upon His adversaries, to be noted throughout all the cycles of history (= 6 x 7 or

⁴ It is noteworthy that "three and one half" (Apoc. xi. 9, 11, and, reductively, the "two and forty months" elsewhere) is the exact half of "seven," and that it is coincident with the personal phase or part of Christ's Messianic work—His public ministry, as is deducible from St. John's Gospel only, lasting about three and one half years.

"two and forty months"). Thus, in the final reënactment of the Vials the seventh will coincide with the definitive Judgment of the Second Advent, and consequently also with the seventh item of the Seals and Trumpets series.

Thus, each of the three series may be considered as arranged on a plan of $6 + 1$. Under this aspect there is here suggested a comparison with the Genesis Heptameron (=Hexaëmeron plus Sabbath) account of the creation of the world. There also the whole gradual process of the perfecting of the world is accomplished in six day-works or phases, the seventh "day" being the final and time-long stage of the world's operation in the fullness of its equipment. As the first six phases⁵ of the world's material preparation stand to the period of its normal continuous operation thereafter in historic time, so do six transitory phases of the world's moral re-creation, from the Incarnation onwards, precede the stable reëstablishment of divine order in eternity. Or perhaps one should consider post-Incarnation time, not so much as a period of *reconstruction* of order and good, as a period of *destruction* of evil and disorder. For the series of the Trumpets and Vials comprise, after all, only maledictions and scourges, cosmic, physical, and moral. In this view, the work of destroying the evil in the world would be pictured in six stages in contrast to the six stages of its primal perfecting. But to bring about an exact alignment of each Seal and Trumpet and Vial with a corresponding day-work of creation, does not seem feasible.

INTERRELATIONSHIP OF THE THREE SERIES

The first two series, those of the Seals and the Trumpets, correspond to each other as foreplay or prologue to execution and action. At the opening of each Seal the Seer beholds in Heaven the preparation or manifestation of some factor destined to operate in the conquest of the earth by the Lamb of God.⁶ At the sounding of each Trumpet the Seer is shown symbolically the actualization of the

⁵ In the "universal-simultaneous" theory of Hexaëmeron interpretation (see THE HOMILETIC AND PASTORAL REVIEW for May-August, 1924, and *Scripture Manual*, pp. 213-218), the day-works are phases or stages of world development not necessarily successive in their totality.

⁶ Let it again be said that the successive appearance of these factors in the composition by no means implies their *successive* operation on earth.

divine decrees on earth. Yet each of the Seven Trumpets is not placed in alignment with a corresponding Seal. Indeed, whilst the Trumpets are all maleficent or scourges, the First or White Horseman (at least in the acceptation favored by Père Allo⁷ and this writer) is beneficent, being naught else but the Word of God riding forth to peaceful conquest through the evangelization of the world. But, as there are in fact *five* Horsemen mentioned (the fourth Seal having two), perhaps the first four Trumpets parallel the four maleficent Horsemen. The fifth Trumpet may correspond to the fifth Seal by contrast. All three series coincide on the seventh item: judgment.*

⁷ Perhaps the most thoroughgoing, extended modern Catholic commentary, both critical and exegetic, is "Saint Jean: L'Apocalypse," by E. B. Allo, O.P. (Paris 1921).

* Father Simon's next article is entitled "Interpreting the Seals and Trumpets."

MODERN PSYCHOLOGY AND THE MASS

By JOHN A. O'BRIEN, Ph.D.

It is one of the characteristics of the Catholic Church, which visitors at her services have often observed, that she does not speak to the faithful in words alone. She appeals to them through the glorious melodies of music which uplift the soul, through hymns and songs and chants. Through the subtle play of lights and shadows and the mingled colors of the rainbow imprisoned upon the artist's canvas, not less than through the plastic beauty of the sculptured statue, does she render her message articulate. Especially does she appeal to them through the stately moving ceremonial of her worship which speaks directly to the eye. In myriad tongues she speaks and in the universal language of gesture and sign and pageantry. The untutored peasant and the erudite savant find themselves alike at home in her temple. No race or tribe is alien to the Esperanto of her liturgy. Pressing into her service all the senses as so many gateways to the soul, she enlists the whole man—mind and heart and soul—in the worship of his God.

Visitors to her devotions who have been totally unaccustomed to any liturgical display in their own services, do not, however, always understand the significance of the religious ceremonies they witness, nor the important rôle they play in the enrichment of the individual's spiritual life. Accustomed to seeing only a pulpit within the four bare walls of a church stripped of altar, statuary, paintings, flowers and lighted candles, and to a service devoid of the slightest touch of pageantry, they are naturally somewhat bewildered at the profusion of ceremony in Catholic devotions—especially in that central act of Catholic worship, the Holy Sacrifice of the Mass.

Besides those of our separated brethren who express simply their lack of understanding of the meaning of the Church's liturgy, there are those who assert variously that the lavish use of such ceremonies distracts the worshipper from his primary purpose, smacks of superstition, and is an unconscious heritage from the days of tribal taboos and primitive magic. Let us investigate, then, the function of ceremonies in religious worship to ascertain if there be

a valid basis both in philosophy and psychology for their employment in acts of worship.

THE PHILOSOPHICAL BASIS OF CEREMONIES

The philosophical basis is to be found in the twofold nature, psychical and physical, with which the Creator has endowed mankind. As a consequence of this, as St. Thomas Aquinas¹ points out, man must render to God a twofold worship which reflects his dual nature. The one, a spiritual adoration, consists of the interior devotion of the soul, and implies the conscious recognition of God's supreme dominion over man, and the latter's complete dependence upon Him. The other, a corporal worship, consists in the external acknowledgment, through the agency of the bodily members, of the Creator's sovereignty over man. While great emphasis must rightly be placed upon the interior dispositions of the soul (such as love and reverence), without which exterior worship would be so much meaningless rigmarole, yet it is folly to overlook the importance from the viewpoint of both religion and psychology of the participation of the physical members in the rendering of such conjoint worship.

The two natures of man are so closely knit together into an organic whole that every inward sentiment or feeling seeks to register its presence through some appropriate movement or posture of the body. The constant inhibition of such external expression of the internal sentiments of homage, love, and reverence not only robs the act of worship of its important physical components, but tends to strangle and ultimately to eradicate completely the sentiments themselves.

As Father Rickaby² has observed: " 'Worship mostly of the silent sort,' worship that finds no expression in word or gesture—worship away from pealing organs and chants of praise, or the simpler music of the human voice, where no hands are uplifted, nor tongue loosened, nor posture of reverence assumed—becomes with most mortals a vague, aimless reverie, a course of distraction and dreaminess and vacancy of mind."

Entirely aside, however, from the psychical reverberation of the physical expression of emotions, it is sufficient to point out here in

¹ *Contra Gentiles*, III, cxix.

² Joseph Rickaby, "Moral Philosophy," p. 193.

the discussion of the philosophical basis of ceremonies that man can not withhold that bodily manifestation of worship without depriving the Creator of a form of adoration to which He is entitled in justice. For, the body is indebted to the creative power of Almighty God both for its existence and for its capacity for movement. Therefore, reason demands that the body participate in rendering worship to the Creator in express acknowledgment of a relationship rooted in the very laws of nature, namely, a relationship of absolute sovereignty on the part of the Creator and of complete and total dependence on the part of the physical nature of man. True, the body cannot render homage to God independently of its vivifying principle. But it can act conjointly with the soul, and contribute in a subordinate but still important manner to such conjoint worship. "Man must pay tithe to God," says Otten,³ "for soul and body, by offering Him the love of the one and the obeisance of the other." That is why St. Thomas Aquinas maintained that religious ceremonies in acts of worship are not only appropriate concomitants, but that they are inevitable corollaries flowing from the composite psychophysical nature with which the Creator has endowed man. In that inspired treatise⁴ which penetrates at times into such dizzy heights that human reason falters behind, St. John points to the above-mentioned creative act as the fundamental reason underlying all religious worship: "Thou art worthy, O Lord our God, to receive glory and honor and power, because Thou hast created all things, and for Thy will they were, and have been created."

The folded hands, the bowed head, the bent knee are so many efforts on the part of man's physical nature to share with the psychological principle in the articulate acknowledgment of God's sovereign dominion over all creatures. The hymns of praise and words of prayer that rise as sweet incense from the hearts of His children to the throne of God in heaven, are they too not acceptable and pleasing to our heavenly Father? Ask the human father if the fond caress of his little child who runs with outstretched arms and eager feet to greet him upon his return at evening from the day's toil mean anything to him. Ask him if the light of love that glows in those eyes and the tender play of those angel hands about the wrinkles

³ Bernard J. Otten, "The Reason Why," p. 71.

⁴ Apocalypse, v. 9.

in his toil-worn countenance, are so much folderol, void and meaningless. Why, they are the very breath of his nostrils, the manna for his hungry heart!

Yet, that throbbing heart of the fond parent, aglow with happiness at the manifestation of his child's love and reverence, is but the image of God's own loving heart. It too throbs in happiness at the outpouring of His children's love and homage. He has not created His children merely to set them adrift on life's ocean, with no solicitude for their welfare and happiness. He has fashioned their hearts after the likeness of His own, and has given to them the power of communicating with Him, of coming to Him with their petitions and their love, even as they come to their own earthly fathers. His paternal heart rejoices at the outpourings of His children's love and praise, and is saddened by their indifference and neglect. That is why the performance of external acts of adoration, praise, and homage in which both mind and body participate, constitute the very essence of religious worship. That is the manner in which man renders a full measure of homage to Almighty God, to whom, as St. John tells us, is due "benediction and glory and wisdom and thanksgiving, honor and power, and strength, forever and ever." Such is the fundamental philosophical basis for external homage and for the use of ceremonies in religious worship.

THE PSYCHOLOGICAL BASIS OF CEREMONIES

Entirely aside from the philosophical propriety of such external worship, is there a sound psychological foundation for the employment of ceremonies in religious worship? In other words, even if worship be regarded as consisting essentially of the internal sentiments of reverence, love, and adoration that flow from the mind and heart, would there not still be a justification for the utilization of corporal movements for both the excitation and preservation of these internal sentiments and mental attitudes? The findings of modern psychology demonstrate abundantly that bodily participation in religious worship is not only helpful in arousing the appropriate mental states, but serves to strengthen and intensify the aroused religious feelings. The inhibition of all bodily movement expressive of such sentiments serves, on the other hand, to render exceedingly difficult the evocation of the internal sentiments, to minimize their

vigor, and to strangle and atrophy them. There is consequently a sound basis in modern psychology for the use of ceremonies in religious worship.

The basis is to be found in the fundamental law of the psychophysical relationship, namely, the law that mind and body exercise a reciprocal or mutually interactive influence on each other. There is no movement of a bodily member above the automatic or reflex stage that does not produce its corresponding mental correlate. Similarly, there is no internal sentiment or feeling that does not seek to find appropriate expression through some physical channel. There is no psychosis, modern psychology affirms, without its corresponding neurosis. The psychical principle, the soul, in some inscrutable manner acts upon the body, and is in turn affected by the physical organism.

Describing the mind-body relationship Ladd and Woodworth⁵ point out: "The brain is the indispensable means for furnishing the mind with its sensations, and so with its presentations of sense or perceptions of things. This statement is not to be understood as though the brain could, of itself, construct the sensations and perceptions and hand them over ready-made, as it were, to the mind. Sensations are states of consciousness, not modes of the brain; and even when they are synthetically united, localized, and projected to the periphery of the body, or into surrounding space, they are brought under no essentially new relations to the nervous mechanism. Sensations are not nerve-commotions, 'etherealized' by the optic thalami and cerebral convolutions, and then handed over to consciousness. Therefore, the instrumental relation between brain and mind is not that of transmitting a peculiar kind of motion from one phase into another, or from one being to another. Nevertheless, no sensations will arise in the mind unless the brain be affected in a certain way. Looking at the chain of sequences as it runs from without inward, we might say: The brain is the organ, or instrument, through which the stimuli of the outside world, acting on the end-organs of sense, finally reach the mind. Or, to say the same thing in other terms: The brain is the last and most important physical antecedent to the mind's being affected with the different sensations."

⁵ Ladd and Woodworth, "Elements of Physiological Psychology" (New York City), pp. 638-39.

Hence, it is evident that the brain with its appropriate functions constitutes a necessary medium between certain alterations in the peripheral parts of the body and corresponding modifications in the states of consciousness. This is true likewise of *all* the efferent tracts which proceed from the cerebral cortex down through the lower portions of the encephalon, along the spinal cord, and extend out finally to the various groups of muscles. But it is the brain which constitutes the first of the indispensable physical links in the chain of psychophysical action, and which serves as the particular intimate organ of the mind in mediating its ideas and volitions throughout the whole bodily mechanism.

RELATIONSHIP NOT MERELY PARALLEL BUT CAUSAL

The psychophysical relationship is not, moreover, one merely of parallelism, but is unquestionably interactive and causal. In other words, the physical action not only runs parallel with the psychical attitude, but it influences the complexion of the latter, and is in turn influenced by the mental state. "It is simple matter of fact," Ladd and Woodworth⁶ point out, "as tested by thousands of observations and experiments, that changes in the condition and functional activity of the nervous centres are followed by changes in states of consciousness in a regular way; and that, conversely, changes of the latter sort are followed by changes in the relations of the masses of the body, and of the functional activity of nervous centres and end-organs of sense. Now, unless we are ready to be satisfied with simply stating the facts, without making the attempt to find any rational account for them, we are obliged to consider these correlated changes under the terms of cause and effect; and, in fact, were it not for the influence of prejudice derived from speculation upon certain philosophical, ethical, and religious questions, no one would think of hesitating to apply the terms of causation to the case of mind and brain."

The causal relationship between mind and brain may be illustrated by the direct modifications in states of consciousness effected by changes in the conditions of the intercranial blood-supply. A slight

⁶ *Op. cit.*, p. 643.

increase of this circulation, easily effected by a small amount of alcohol, immediately produces increased speed in the mental train. The wild fancies, the fleeting imaginations, and quickly changing sensations in a delirium of fever are directly traceable to the accelerated heart-beat and the disordered condition of the blood flowing within the cerebral arteries. Hallucinations are frequently dispelled by causing the person experiencing them to assume a standing posture. Indeed, the evidence illustrating the causal influence of the nervous system on the mental life, and vice versa, is so abundant as to constitute a large portion of the entire subject matter of physiological psychology and of the modern science of psychophysics.

Let us ascertain now if this fundamental law of the psychophysical relationship finds appropriate exemplification in the ceremonies of that great religious drama in the Catholic Church, the central act of her worship, the Holy Sacrifice of the Mass. It is the teaching of the Catholic Faith that the Mass is the continuation of the sacrifice begun at the Last Supper and completed on the Cross at Calvary. It is, therefore, the renewal in an unbloody manner of the sacrifice of Christ on Golgotha. It combines in itself the four great elements of religious worship, namely, adoration, propitiation, thanksgiving and supplication. Not only the celebrant but the faithful as well assist at the sublime sacrifice with the deepest sentiments of faith and devotion.

CEREMONIES OF THE MASS

At the beginning of Mass, the visitor will note that the celebrant while still at the foot of the altar recites the *Confiteor*. This prayer is a confession of one's unworthiness, calling upon the members of the heavenly court to witness the acknowledgment that "I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault." The priest recites it in his own behalf as an act of profound humility and an expression of his unworthiness to perform so sublime a function. The acolyte repeats it in behalf of the congregation. Note the posture assumed by the celebrant while making this act of humility. His erect posture changes instantly. He bows profoundly with his face to the ground, and remains thus during the recitation of the entire

prayer. When in acknowledging the fact that he has sinned he utters the words: "through my fault, through my fault, through my most grievous fault," he strikes his breast with his closed hand in additional external manifestation of his culpability.

Note how the physical posture thus assumed is well adapted to induce the corresponding mental attitude, a consciousness of one's unworthiness. The bent body, the face turned toward the ground, the downcast eyes, the striking of the breast, serve as so many powerful physical stimuli in arousing the desired psychical attitude of humility. The assumption of an upright posture, with head erect, eyes uplifted to the skies, and chest expanded, would constitute a marked physical impediment to the evocation of the mental attitude of humility, and would be conducive to the arousal of an internal sentiment of pride and arrogant hauteur. Though the reason why certain physical postures tend to induce definite mental states lies deep in the biological history of the race and need not be traced here, yet the fact of such influence is admitted by psychologists of every school.

After the completion of the prayers at the foot of the altar, the first act of the celebrant upon ascending to the altar is to stoop and kiss it out of reverence for the relics of the Saints which are embedded therein. Mass in the early days of the Church was celebrated over the tombs of the martyrs. The historical identity of the Mass in the Church today with that enacted in the Catacombs over the remains of the martyrs is thus dramatically expressed. The physical act of kissing the altar reverently is designed to manifest one's affectionate reverence for the martyrs, and is well adapted to arouse in one the corresponding internal sentiments of love and devotion.

When the celebrant proceeds to the Missal to read the prayers, it will be noted that he extends his arms and holds them in this position until the prayers or supplications preceding the Epistle are finished. Here again one will observe how splendidly adapted is this physical posture to evoke the desired conscious state of supplication. From time immemorial the suppliant has pleaded with outstretched arms for his petition. The physical posture has thus come to serve as a powerful stimulant for the arousal of the psychical attitude of entreaty.

THE SIGNIFICANCE OF THE GOSPEL CEREMONIES

Upon the completion of the Epistle with its Gradual and Tract, the celebrant proceeds to the center preparatory to reading the Gospel. In order that the Holy Gospel be worthily announced, there are required not only a pure heart and pure lips, but the person proclaiming it must have a special mission with the approbation and blessing of God upon him. That is why the celebrant, pausing at the center of the altar, raises his eyes to the crucifix in external acknowledgment of the great source whence flow so many blessings and spiritual helps—namely, the death of Christ on the Cross. Then he bows low in outward physical acknowledgment of his spiritual unworthiness to announce the sublime truths of the Gospel. While still bent in that posture of humility he articulates the moving prayer that is implicit in his whole bodily demeanor: "Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe through Thy gracious mercy, so to purify me, that I may worthily announce Thy holy Gospel. Amen."

When the celebrant begins to read the Gospel, he traces with his thumb the figure of the cross over the first words of the Evangel to express in this external manner the fact that all the spiritual values contained therein have been rendered available to us through the merits of Christ's death upon the cross, and that it records the history of His life and sufferings. Both the congregation and the celebrant then make the sign of the cross upon their forehead, lips and breast. This is a threefold public profession of their reverence for the inspired word, believing it with their minds, proclaiming it with their lips, and loving it with their hearts.

It will be noted that, when the priest crosses over from the center to begin the reading of the Gospel, the entire congregation immediately rises and remains standing until its completion. Here again the visitor perceives that magnificent adaptation of bodily behavior to evoke the desired mental correlate. By standing the congregation immediately manifests its reverence for the Gospel as the inspired word of God, worthy of a respect paid to no human proclamation. Furthermore, the physical posture thus assumed is well calculated

to induce the mental attitude of alacrity in receiving the precepts of the Gospel and in executing them.

At the completion of the Gospel, the celebrant raises the Missal to his lips, and kisses devoutly the first words of the Gospel just read. Observe again how the Church utilizes the physical action most suited for the arousal of that psychical attitude of affectionate reverence with which the inspired word of God should be regarded. The kiss, which from time immemorial has been the outward expression of the sentiments of love throbbing in the bosom, is pressed into the sacred service of religious liturgy in stirring anew the latent affection of the creature for his Saviour and in enlisting the dynamic activity of the will in His sacred ministry. In order to secure that whole-hearted adherence to the Gospel precepts that manifests itself in action, there is required not merely the appeal to the cognitive faculty but to the motor one of the will as well. It is the arousal of the love of the creature for his Redeemer that carries over to the will and thus touches off the springs of human action. It is no pale or cold intellectual attitude that the ceremonies of Catholic worship evoke, but an attitude in which the mind bows in reverent faith, and the heart is stirred with holy emotions that seek expression in appropriate movements of the will and in external deed.

THE ACTION AT THE CONSECRATION

Let us now scrutinize briefly the action at the consecration, which is the most important part of the sacrifice. The acolyte has rung a little bell to summon the attention of all the congregation to the soul-stirring event that is about to be enacted before them. Then the celebrant takes bread in his hands, blesses it, and bending low over it pronounces the sublime words of consecration which Christ Himself used at the Last Supper. Note how the whole corporal attitude of the priest—the bent body, the bowed head, the eyes focused intently upon the upraised bread soon to be changed through a miracle of divine power into the Body and Blood of Christ—induces a mental “set” of quivering attention and rapt absorption. What an effective antidote is found in this tense physical posture against distractions and daydreaming, which come so readily when the corporal attitude is one of ease and relaxation! The bodily posture, the nervous set, the focusing of the senses, all converge as so many powerful stimuli

to provoke the greatest possible mental concentration upon the significance of the momentous words of consecration which the celebrant pronounces so slowly and so deliberately: "*For this is My Body.*"

The celebrant genuflects immediately to manifest through this corporal action the adoration which he renders with his whole heart and soul to his Eucharistic Lord. Then he raises the Sacred Host aloft before the eyes of the rapt congregation, so that they too may adore and articulate the deep sentiments of faith and love which are stirring in their souls with the heartfelt ejaculation: "*My Lord and my God!*"

After replacing the Holy Eucharist upon the altar the celebrant genuflects again, thus emphasizing in an outward physical manner the adoration and worship which should now be rendered to the Eucharistic King. The same corporal postures and movements are reënacted in the consecration of the chalice of wine into the Body and the Blood of the Lord. During the consecration the faithful kneel, following with rapt attention and profound devotion the various acts in the consecration occurring before them.

(To be Concluded)

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

XI. The Pulpit

I

The first object to draw the attention, as we enter a church, will always be the altar of sacrifice. The next object will assuredly be the pulpit, for its position—and not infrequently its beauty—attracts the eye of the visitor or worshipper. As we contemplate some monumental pulpit in one of the cathedrals of Europe (say, that of the Cathedral of Antwerp, or the wonderful Gothic pulpit in the great fane of Ulm, or the even more ancient and interesting pulpits of Pisa or Venice), it seems difficult to admit that, as a special structural feature of a church, pulpits are of comparatively recent date. In point of fact, the pulpit, as we now understand it (that is, as a distinct article of ecclesiastical furniture, placed in a conspicuous place in the nave of a church), came into existence with the Mendicant Friars. Therefore, it is an unjustifiable pretension when the Reformers claim to be the people who brought honor to the pulpit. There were pulpits in the churches long before Luther, and, as to preaching, that duty had always been strictly observed by bishops and priests. The Reformers, however, introduced a momentous change when they assigned to the pulpit a rôle which put the altar in the shade; that is, when they substituted preaching for sacrificing and reduced sacred ministers from sacrificing priests to mere preachers of the word, even though that word was the Word of God.

It will not be found amiss if we preface our notes on the pulpit with a few preliminary remarks on preaching as practised in the Church from Apostolic days. In the hour of His Ascension our Lord gave the Church a solemn commission to preach the Gospel throughout the world. The Apostles and their legitimate successors were invested with such authority that to refuse to hearken to their words is analogous to rebellion against Christ. Only they shall attain unto salvation who shall have lent a willing ear to the authoritative teaching of the Apostles. From the day of Pentecost the Church entered upon her great task of teaching and forming man-

kind for eternal life. "Every day they ceased not in the temple, and from house to house, to teach and preach Christ Jesus" (Acts, v. ult.).

If all mankind have now heard the glad tidings of salvation, it is because the Church has preached the Gospel, in season and out of season, whether men were willing to receive her message or cast stones at those who were sent to them. St. Paul considers it as one of the chief duties of a bishop or priest to preach the word—*potens sit exhortari in doctrina sana, et eos qui contradicunt arguere* (Tit., i. 9). He himself is *magnus prædicator veritatis*, so that the ambition of every preacher since Paul's day is to emulate the fire and persuasiveness of the Apostle of the Nations.

At first there appears to have been no restriction of individual liberty, except that at no time were women allowed to speak in church. With the gradual cessation of the *gratiæ gratis datæ* which characterized the first years of Christianity, the office of teaching became the exclusive prerogative of the bishops: "It is a bishop's peculiar duty to teach," says St. Ambrose (*De Off.*, I, 1). To this day, at the consecration of a bishop, the Book of the Gospels is laid upon his neck and held there. It is also ceremonially handed to the newly consecrated pontiff, when the consecrating prelate gives him the injunction to preach it: *Accipe Evangelium et vade, prædica populo tibi commissio*. The Council of Trent declares preaching to be *munus episcoporum præcipuum*. Normally the bishop should be the preacher in his cathedral church on all Sundays and feast-days. In Advent and Lent he should preach daily (or at least two or three times a week), either in his own person, or through suitable substitutes (Sess. XXIV, 4). However, from the second century onwards, the priest helped his bishop, if not by preaching in church, at least by catechizing the new converts. When simple priests began to preach or deliver homilies upon the Scripture lessons, it was at first only in the absence of the bishop. The objection to priests preaching *coram episcopo*, seems to have been particularly long-lived in some churches; hence, as late as the end of the fourth century, much astonishment was caused when St. Augustine began to preach, even in the presence of his bishop. St. Jerome—himself a simple priest—calls it a *pessima consuetudo* that priests should not be permitted to speak in the presence of a bishop (*Ep. ad Nepot.*, vii). The

multiplication of churches led perforce to the abolition of the primitive exclusiveness, for, after the Peace, Christianity spread from the towns into the countryside, so that rural parishes had to be established everywhere. Here the parish priest would be the sole exponent of Christian doctrine and official preacher of the word of God.

The subject-matter of the sermon was generally the Scripture lesson which was read at Mass, so that the sermon would normally take place, as it does today, after the Gospel. However, besides the ordinary Sunday or feast-day homily, there were likewise regular courses of sermons (as we should say to-day) upon Christian doctrine, or a series of lectures explaining and commenting on a book of the Scriptures. We have two notable examples of the latter class of sermons in St. Augustine's *Enarrationes in Psalmos* and his *Tractatus in Joannem*. The homilies were probably improvisations and of no considerable length. However, some of the oldest sermons and homilies that have been preserved for us, are obviously abbreviations, or mere summaries. St. Augustine often excuses himself for the inordinate length of some of his discourses. This holy Doctor tells us that he was wont to ponder his theme in prayerful meditation, and then to speak on it *extempore*. He confesses that at times he made up his mind to preach only during divine service, at other times he followed a sudden inspiration. Whilst he was commenting upon the Psalms, it happened one day that the holy Doctor had prepared a discourse on one Psalm (a short one), and the Lector, owing to some misunderstanding, read or sang another, which was a long one: "We have chosen to follow the will of God in the reader's mistake, rather than our own will by keeping our purpose" (*Enarr. in Ps. cxxxviii*). However, already St. John Chrysostom held this method to be not without its peculiar risks. St. Gregory the Great admits that at times he spoke *extempore*, at others after careful preparation. There are likewise instances of preachers delivering sermons composed for them by others. Gennadius tells us of Salvian that he wrote many homilies for the use of bishops. If a bishop or parish priest were prevented from preaching, he would cause a deacon to read the manuscript of the sermon. St. Gregory the Great mentions that he frequently acted thus (*multis vobis lectionibus per dictatum loqui consuevi*). Eventually it became an established custom to read the homilies or sermons of celebrated

preachers to take the place of a sermon. St. Benedict introduced the practice into the canonical Office, for, instead of a sermon or commentary by the Abbot, he prescribes that the homilies of the more celebrated and orthodox Fathers should be read at the night office. It was not difficult to do this, because in most churches stenographers were wont to take down the bishop's sermon in shorthand: *Placuit fratribus non tantum aure et corde, sed et stylo excipienda quæ dicimus, ut non auditorem tantum, sed et lectorem cogitare debeamus* (*Enarr. in Ps. li*).

All this shows that there was then much zeal on the part of preachers and no less keenness on the part of the hearers. In the fourth century the Sunday sermon was an established rule: *nunc autem cum die dominico debito reddendi sermonis recitatur eadem lectio . . .* (Augustine, *Sermo clxxx*). In his third discourse on St. John, the same Doctor speaks of a *pluvia exhortationum quotidianarum*. In the monasteries also the Word of God was frequently explained. St. Jerome tells Eustochium (*Ep. ad Eustoch.*, 4) how "the psalms resound, the Scriptures are read according to established use, and when the collects have been said, *medius quem Patrem vocant incipit disputare*" (that is, the Abbot, standing or sitting in their midst, delivers a homily). As we remarked above, instead of a homily by the Abbot, St. Benedict caused a written homily of one of the more illustrious Fathers to be read at the Office.

During the sermon the people at first stood, for it seemed to them to be no less irreverent to be seated during the explanation of the word of God, than would have been the case had they sat down during the reading of the Gospel: "*Ego sedens loquor, vos stando laboratis*," says St. Augustine (*Sermo xlix*). At first only the weak or infirm were allowed to be seated, but permission to use chairs or benches became fairly general from the fourth century onwards. If eagerness to hear sermons were great in those days, there were not wanting even then those who complained of the length of sermons, for human nature never really varies. It is surely rather surprising to read in the Life of St. Cyprian that the holy bishop was sometimes compelled to order the doors of the churches to be closed after the reading of the Gospel to prevent the untimely departure of some who were anxious to escape the sermon. At times idle

talk and gossip had to be stopped, and even St. Augustine had to ask for attentiveness.

At other times audiences went to the opposite extreme and would break forth into shouts of approval or clap their hands; nay, they went so far as to wave cloths or cloaks, or even to stamp with their feet. The listeners were not unwilling to demonstrate that they were interested. Often they would recite a text alluded to by the preacher, or say it in its entirety as soon as he had started it. Bishops met with no small obstruction in their endeavor to suppress these various excrescences and abuses.

One Sunday St. Augustine preached on the sin of swearing. He confesses that he had long put off a discourse on this topic. But on that particular Sunday the Epistle was from St. James, and the words were read: "Before all things swear not." Augustine thought that it was God's will that he should preach on the subject he had so carefully avoided. The conclusion of the discourse (*Sermo clxxx*) is interesting:

"Before all things, therefore, my brethren, I beseech you, that God may not have forced me to speak these words to you in vain. For before Him I say what I have said already, that I have often avoided this question: I feared lest by admonition and injunction I should make them more guilty who would not hear; but today I have been more afraid of refusing to speak what I was commanded to speak. But seeing the fruit of this my toil (*sudoris!*) would be, so to say, but small, if *all who have cried out in acclamation to me*, cry out even against themselves. . . . Let it not be done today (swearing) when the sermon is fresh; I speak from experience; let it not be done today, and it will be less readily done tomorrow."

II

We must now examine where the preacher stood or sat when addressing the people. It must be assumed that the sermon was invariably delivered in the church. Already in the earliest churches and basilicas the places of the clergy and bishop were raised above the level of the nave, which was assigned to the people. The center of the apsidal sanctuary was occupied by the bishop's throne. All around were the seats of the clergy, and between them and the people stood the altar, approached by several steps and surrounded by rails (*cancelli*, whence our English word *chancel*). The bishop's throne with its steps corresponded to the *exedra* of the secular basilica. The bishop preached seated in his chair; a priest spoke from

the steps of the *exedra*, or from within the *cancelli* which fenced off the altar, but he too would be seated on a chair, different of course from the official throne of the bishop.

As the number of the faithful increased, and large churches were required for their accommodation, the need became apparent of a raised platform, in front of the people, from which the lessons could be read so that the assistants would be able to follow them. A public reader, or speaker, instinctively seeks an elevated position from which he dominates his audience, and they in their turn are able to see him and to understand him more readily. Such a platform was called *ambo*. The idea was, in fact, taken over from the Synagogue. When Esdras read the Law to the people, he "stood upon a step of wood, which he had made to speak upon . . . and Esdras opened the book before all the people: for he was above all the people" (II Esdras, viii. 4-5). The *ambo* was a platform, approached by several steps on either side: it was usual to go up by one flight of steps and down by the other. St. Augustine (*Sermo xxiii*, 1) says that the *ambo* was invented for the convenience of the preacher (*Quamquam propter commoditatem depromendæ vocis altiore loco stare videamur*).

Sometimes there were two *ambos* in a church, one on each side of the altar; from one the Epistle was read, and the Gospel from the other. In some places an *ambo* was used with, so to speak, two stories to it, as is the case in the famous one of St. Mark's at Venice.

The preacher, when he was not a bishop, would speak from the steps of the bishop's throne, or the altar steps, and finally from the *ambo*. Sidonius Apollinaris, writing about 470, speaks thus of Bishop Faustus:

*Seu te conspicuis gradibus venerabilis aræ
Concionaturum plebs sedula circumssistit . . .*

But even bishops were in the habit of speaking from the *ambo*: such was the practice of St. John Chrysostom.

A striking innovation characterizes a number of late Norman or Romanesque churches and, even more so, of Gothic buildings. The choir or chancel was separated from the nave by a structure, sometimes light and perforated by windows, sometimes a solid stone wall shutting off from view both altar and choir, except for a central

door through which the clergy entered the sanctuary. The name of this structure is *screen* in England, *jubé* in France, *lettner* in Germany. The English name indicates one of the purposes of this central gallery, which was to add an atmosphere of secrecy or mystery to the sanctuary. From the top of the screen the Epistle and Gospel were sung or read; hence the French word *jubé*, this being the first word of petition for a blessing asked by the deacon before ascending the gallery (*jube domne benedicere*). The German word *lettner* is a corruption of the Latin *lector*. Before the pulpit was finally placed in the nave, the sermon was preached from the top of the screen, on which there were frequently two pulpit-like platforms, one for the reading of the Epistle and the other for the reading of the Gospel. Eventually the organ and minstrels were also placed in the chancel gallery. The center of the screen was surmounted by a figure of Christ on the Cross, with statues of our Lady and St. John on either side; hence the name *rood-screen*. On the Continent most of these screens have been removed, but fortunately they are still the chief ornament of many an English village church, even though the cross and images have disappeared under the blighting influence of Puritanism.

There was no other determined place from which preachers spoke: the pulpit, in the modern sense of the word, did not come into existence before the thirteenth century; at least not *within* the sacred building, though for open-air discourses there must have been raised platforms or desks, else no man could hope to make himself heard by a number of people. It is particularly noteworthy that up till the thirteenth century the Word of God was delivered to the people from a spot close by the altar of sacrifice. If sacrifice is the chief liturgical function of the Church, the importance of preaching has never been underestimated by her. The Reformers have shifted the center of gravity of the religious life of their followers, extolling the pulpit to the loss of the altar, which becomes a mere table upon which are placed elements that are not in any way believed to contain the Lord of life, but are a barren reminiscence of an event long past, outward symbols of a mere spiritual presence or assistance of Christ. The consequences of this doctrine of the Reformation have gradually worked themselves out, until the table itself has ceased to be a permanent fixture in many a chapel or meeting-place. The organ or

pulpit (*rostrum*, as some like to style it) has usurped the place which Christian antiquity had jealously reserved for the stone of sacrifice.

Notwithstanding the grotesque claims of the Reformers, it is certain that, with local exceptions, the duty of preaching the Word of God was not neglected during the centuries immediately preceding the period of the Reformation. These very centuries witnessed the institution and immense development of Orders of men whose chief occupation was precisely the ministry of preaching. The Friars Preachers and the Franciscans were to be found all over Europe, gathering wherever they appeared eager crowds around them. So eagerly did people flock to hear him that the itinerant preacher was frequently compelled to preach in the open air, in the market place, in the open spaces of cities, or on the village green. These discourses were of necessity delivered from some improvised pulpit or tribune, from the window of a house or the balcony of a rich man's palace. In course of time permanent open-air pulpits came to be erected in many towns. Thus, in London there stood a pulpit long known as St. Paul's Cross, within the cemetery which surrounded old St. Paul's. This *preaching-cross* was erected in 1259, in the reign of Henry III. Many a famous preacher spoke from this open-air pulpit. In the reign of Henry VIII the spot became the meeting-place of religious controversialists, and fierce passions raged round the pulpit, like surging waves round a cliff. Elizabeth sat beneath it to listen to a sermon at a thanksgiving service for the destruction of the Armada. When preaching from these open-air pulpits, apostolic men imitated the example of our Lord, who Himself went up into a mountain to teach the multitudes (Matt., v).

It is difficult to state definitely at what period pulpits superseded *ambos*. But in many a church, from the twelfth to the sixteenth century, there stood a pulpit in the nave, either on its own pedestal, or built against a pillar or a wall. Such pulpits were generally placed on the Gospel side, though no fixed rule was adhered to. There is no strict obligation to erect a pulpit when a new church is built, and it is lawful to preach from the highest step or *predella* of the altar, or from the altar rails, as is often done in our smaller churches and mission chapels. By doing so we return, as a matter of fact, to the practice of primitive times, except that in those days the preacher was invariably seated, whereas the listeners often stood. The con-

trary custom, however, is also of great antiquity; in fact, most preachers find it easier to speak standing than seated. There seems to be no strict obligation of placing the pulpit on the Gospel side, but tradition seems to prescribe such a location. Local conditions may render the opposite a necessity. In cathedral churches the pulpit is now placed on the Epistle side. Reverence for the Word of God seems to demand that the pulpit should be a solid and dignified structure. An inverted soap-box may be good enough for the street-corner orator, whose object is mainly to inflame the passions of men, and whose theme is the fleeting interests of this world. But our preaching is a proclamation of the unchanging Word of God: heaven and earth may pass away, but the Word of Christ shall not pass away (Matt., xxiv. 35). The very solidity of the pulpit from which we preach the "eternal Gospel," should inspire the faithful with a keen sense of the truth and abiding value of our words, for even as at the altar of sacrifice the priest's personality is in a manner merged in that of the divine High-Priest, so in the pulpit the voice of the Son of God is heard: "For Christ we are ambassadors, God as it were exhorting by us, for Christ, we beseech you, be reconciled to God" (II Cor., v. 20).

The ceremonial to be observed by the preacher is a simple one. He is vested in the habit of his Order, if he is a religious, and in cassock and surplice if a secular priest. In England custom has it that the preacher wears a stole corresponding to the color of the feast. The biretta is also worn, but it may be discarded if the preacher finds it more convenient. If the priest who says or sings Mass is also the preacher (and this is the case in countless churches), it is left to his choice either to speak from the altar or to go up into the pulpit. If he chooses the former course, he retains the vestments, removing only the maniple; if he elects to go to the pulpit, it is preferable to remove also the chasuble, though this custom is more often honored in the breach than in the keeping. When reading the Scriptures, the preacher must be careful to use exclusively such versions as have received the approval of the Church or that of the bishops of his ecclesiastical province.*

*The next article of this series will deal with "The Tribunal of Penance, or the Confessional."

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S., D.D.

XI. Love for the Holy Scriptures

We have explained at length what helps for our priestly life we can derive from two books, the Eucharist and the Crucifix. The third book which is to be daily in our hands as a spiritual aid is the Holy Bible, the inspired word of God, and especially the Gospel. This is Christ again, according to the beautiful thought of Origen: "The Word becomes incarnate constantly in the Scriptures in order to dwell among us."¹ Beautiful, deep, mysterious Word which opens up for us the secrets of Heaven, uplifts our soul, and broadens our horizons! Whenever we open the Sacred Scriptures and read them with love, the Word is made flesh in us and is united to us. On the other hand, St. Jerome sternly proclaims: "Not to know the Scriptures is not to know Christ" (*Ignoratio Scripturarum, ignoratio Christi est*).

This rebuke would not be deserved by Father Olier, for he directed ecclesiastics to treat the Bible, even exteriorly, with all respect and reverence, by giving it the most honorable place in their room. "Holy Scripture," he said, "interiorly nourishes the soul; it is a ciborium in which God has been pleased to hide Himself in order to give Himself to us and communicate His graces."²

Of this devout respect for the Word of God, M. Olier was himself a perfect model. He always read the Scriptures on his knees and with head uncovered. His Bible occupied a sort of throne which he had erected for it in his room, and, on entering or leaving it, he humbly adored the Divine Spirit residing in the Sacred Book. From a motive of religion he had its covers adorned with a magnificent

¹ "Semper in Scripturis Verbum caro fit ut habitet in nobis" (*Philocal.*, xv, 47).

² "Ideoque sanctissimum ejus Evangelium semper apud se gestabant, ut, secundum Prophetam, qui beatum dicit eum qui nocte et die legem Dei meditatur, habeant semper præ oculis exempla virtutum Christianarum, itemque in auribus cordis præcepta vitæ Christianæ suscipiant, et tandem præ manibus opera Christi gestare valeant. Sciant hunc librum amaricari facere ventrem adeo ut qui vere conceperit verba vitæ in Evangelio, et cibatus ejus carne, voluerit proficere in Christo, non posse ullatenus crescere in ipso nisi per mortificationem carnis et ruinam appetituum ejus, potissimum per abnegationem proprii judicii et voluntatis quæ summopere vitam et regnum Christi impediunt" ("Pietas Seminarii," cap. xxi).

design in silver—representing the Word of God worshipped by the Cherubim, on the one side, under the emblem of an open volume, and on the other, under the Eucharistic veils with this inscription: "Equal worship and love to both" (*Par cultus et amor utrique*).

"It is our Lord's desire," he said, "that in reading every day a chapter of the New Testament we should learn some maxim from His mouth, and live in the depth of our soul according to that which we shall have been taught. It is this spiritual life, this hidden life, this interior disposition of the heart, which above all He desires in us. Jesus Christ alone must live and reign within us, there to serve and glorify His Father. May it please Him in His mercy and goodness to establish His life in our souls."³ To this end, therefore, he directed the seminarists to read a chapter of the Gospel on their knees with head uncovered, and therein listen to our Lord's divine teaching; then to consider some of His acts or virtues; and lastly, to examine themselves and see what their own dispositions were in performing the same act or practising the same virtue. This exercise he called the *particular examen*, and to facilitate the practice a book was composed by M. Tronson,⁴ the groundwork of which was furnished by M. Olier.

There is no Catholic translation of this book in the English language. As an instance of those examinations and to give a clearer idea of the nature of this exercise we quote the one on the Reading of the holy Scriptures.

OF READING THE HOLY SCRIPTURES

First Point

Let us adore the Holy Spirit, the Guide and Inspirer of the sacred historians and prophets, whom He chose to record the great truths of the faith delivered to His Church. He is a God of infinite goodness and wisdom, who, in condescension to our weakness, has been pleased to reveal Himself to us in the written word, thereby to take possession of our hearts and lead us to know and love Him to whom we owe all. How happy are we to possess so priceless a jewel as the Sacred Volume, in reading which we become enriched with that knowledge which "maketh wise unto salvation" (II Tim., iii. 15)! Let us, then, render humble and

³ "Life of M. Olier," p. 454.

⁴ It was first printed at Lyons in 1690. A new and critical edition has just been published in Paris. A translation, now out of print, was made by Anglican divines in 1870. The editor, the Rev. Orby Shipley, prefaces it with these words: "To those, also, who practise mental prayer, this little work may be useful; for they will here see placed before them, at one view, the duty which they owe to God; reflections calculated to awaken them to a full conviction of the Verities upon which they meditate; the resolutions which they should endeavour to make; and the prayers which they may offer up for the fulfilment of their requests."

hearty thanks to God for this great treasure which He has been pleased to give into our hands.

Second Point

Let us now examine whether we have faithfully fulfilled the duty of searching the Scriptures, and whether we have done so in a fitting manner.

Have we read a portion of Holy Writ daily, with all the attention, reverence, and devotion which we owe to the Sacred Volume?

Before reading, have we invoked the Holy Spirit, beseeching Him to reveal to us His hidden wisdom, that we may understand the great mysteries concealed in the letter of His word?

Has our intention been pure from all vanity and self-seeking, and has our only aim been to glorify God, and to know and do His will?

In all sorrow, discouragement or depression, do we turn to the Holy Scriptures for comfort, in accordance with the counsel of the Apostle, and the practice of the Saints of God?

Have we felt a special veneration for the New Testament, and do we always carry a copy of it about us, as St. Chrysostom relates was the custom amongst the early Christians?

Owing to our not being in a fitting frame of mind, and thus not remembering that it is God Himself who speaks to us in His written word, have we not felt a distaste for our Biblical studies—like St. Augustine, who, before his conversion, could not endure what appeared to him so simple and unadorned, when contrasted with the brilliancy and attractive elegance of profane authors?

Have we not been content to read God's Word merely as an intellectual exercise, committing the text to memory, but not meditating on the lessons which it conveys, or treasuring those lessons in our hearts, as did the Blessed Mother of our Lord? "His Mother kept all these words in her heart" (St. Luke, ii. 51).

Third Point

O my God, when I call to mind the command given by Thine Apostle to his disciple concerning the reading of the Holy Scriptures: "Give attendance to reading" (I Tim., iv. 13)—when I remember all the testimony which Thy Saints have given us as to the necessity and fruitfulness of this study, can I ever permit myself to neglect so great a duty? Suffer me not, O Lord, to be thus indifferent to Thy Word, but give me, I pray Thee, some portion of the grace which Thou didst bestow on those great Saints and servants of Thine who were unwearied in their searching of the sacred record, wherein they found unfailing beauty and sweetness.

It will be noticed in the text of the "*Pietas Seminarii*" quoted above that Father Olier expects that, through reading the Gospel, we will have Jesus before our eyes (*præ oculis*) by placing ourselves before Jesus, the divine exemplar of all perfection, to honor in Him the virtue which is actually the object of our self-examination. Then we draw Him into our heart (*in auribus cordis præcepta vitæ Christianæ suscipiant*), and finally we cause Him to pass into our hands which are the symbol of action (*præ manibus opera Christi gestare valeant*).

We must never forget that the priesthood did not take from us

the order of lector, but rather strengthened it in us; and, as priests, we are bound to cherish and practise the virtues of this minor order in their excellence. We were taught in the days of our clerical youth that "as lectors, we should love and reverence the Holy Writings; they should be our favorite reading; we should relish them and grow strong in spirit by meditation on the truths therein contained."⁵ "*Assiduitate lectionum instructi*," the Bishop said in unmistakable terms when, ordaining us lectors, he gave us both a special mission and a special grace for the study of Scripture. In our age a tremendous work is accomplished in the field of Biblical studies. Should we not apply ourselves to that study with all the ardor, the method and zeal in our power? If every priest would devote his life to the study of one problem of Holy Scripture, should we not be masters in that sacred science which is strictly our own?

"The Bible is emphatically the priests' book—*Liber Sacerdotalis*. It is our duty correctly to interpret it under the guidance and the direction of the Church. To be fully equipped with all its force and efficiency against the adversaries of Catholicism, against Protestants, rationalists or unbelievers, such interpretation must be a genuinely scientific one. Our enemies have drawn up their battle-lines on the field of the Bible. . . . Is it not something more than unbecoming to see them practically unchecked, undisputed masters in a field so peculiarly ours? . . . It has been said that if, in Luther's time, the majority of the clergy had been better equipped in theology and more particularly in the scientific study of the Bible, religious error would not have made such rapid and terrible inroads among the people. . . . This point is important, for today more than ever unbelief in all forms is an attack against revelation and Christianity, especially Catholicism as derived from the Bible . . . It is since the birth of Protestantism, and in virtue of its dangerous principles, that the 'Biblical question' has assumed such grave importance."⁶

Few subjects are more vital at this moment to the cause of the Faith; few more dexterously used by those who are against the Church. St. Jerome, the most eminent Biblical scholar, suggests that we should work every day until our strength is exhausted (*cadentem faciem pagina sancta suscipiat*). He also promises a reward for that effort: "Ama Scripturas et vitia carnis non amabis."⁷ He who had been troubled by such terrible temptations knew what he was saying.

⁵ Abbé Gaduel, "Our Anniversaries."

⁶ L. Cl. Fillion S.S., "The Study of the Bible," pp. 141-142. The incessant change of front in this ceaseless battle has been exposed by Vigouroux, "Les Livres Saints et la Critique Rationaliste." Also by Father Fillion himself in "Les Etapes du Rationalisme." More recently, as far as the Gospel is concerned, it has been done in a masterly way by Père Lagrange, O.P., in "The Meaning of Christianity," and this year by Père Allo, O.P., in "Le Scandale de Jésus."

⁷ *Epist. cxxv ad Rusticum*, 71.

This is just what we should expect, because those two loves are incompatible. Have we tried this remedy? It is certainly worth trying; and by a happy return, an increase in purity will mean an increase in the insight we shall get of the Sacred Books: "Blessed are the clean of heart, for they shall see God."

We have just quoted from Father Fillion's "The Study of the Bible."⁸ What delight it was for us to read in book form at last—just when the venerable and learned writer was observing quietly his diamond jubilee in the priesthood—the lessons he gave us when, with deepest emotion, we opened our Bible as students for the first time, and he tried to impart to our minds all that love and enthusiasm for the Bible with which God has deigned to inspire him. He showed his students how to prepare for the noble task of explaining the Bible to the faithful or to seminarians, as well as to defend it by special writings. He used to quote for his students the pithy text of St. Augustine: "*Quaerens Jesum in libris*," and added: "I cannot tell you with what emotion and lively gratitude towards God this great thought fills me: 'Christ our Lord is the center, the heart of the Bible.'"⁹ More than any other, this fact undoubtedly contributed to the ever-increasing attraction that the Bible has always had for his students. And he would go on: "This thought renders the Bible a thousand times dearer, more hallowed and sacred to us. You understand now, I hope, the secret of its unity, and why in its pages, composed at such widely separated intervals of time by so many authors, so different in character, amidst such different civilizations, there reigns such a perfect harmony. Our Lord Jesus Christ is the chain of gold binding the different parts of this marvellous book into a splendid whole. From Him comes and in Him is found the central idea that fuses and blends all other elements and ideas into a hallowed and wonderful unity. From Him, central light of all, illu-

⁸ Under the title, "An Appreciation of the Sacred Scriptures," see an illuminating review of the book in the June number of this REVIEW, pp. 1030-1031.

⁹ Cfr. Bossuet's exhortation: "Read the Sacred Writings. Everywhere you will find the Saviour Jesus. There is no page in which He does not appear. He is in the Garden of Eden, on Mount Sinai, at the crossing of the Red Sea, in the wilderness, in the promised land, in the sacrifices, in the ceremonies of the Old Law, in the ark, in the tabernacle; He is everywhere. The Old Law is a hidden Gospel. The Gospel is the Law applied." Bossuet at an advanced age, though a bishop with many absorbing duties, began the study of Hebrew in order to understand better the inspired texts. It became a rule to place a Bible, a Concordance and a Breviary on the desk of his room wherever he stayed, whether at court or in the country.

minating and dazzling rays flash their splendor throughout the entire volume."¹⁰

During the retreats before ordination, he used to explain the text of the *Pontifical*—a text which “in parts almost equal the strength and beauty of the Bible.” He pointed out to the candidates what confidence the Church placed in her ministers with regard to the inspired books. Those instructions are reëchoed in this touching exhortation which I offer to the reader at the conclusion of this paper: “After having put you as a lector in possession of the whole Bible, the Church entrusts you with the Epistles when you are made sub-deacon, and the Gospels when you are promoted to the office of deacon. Do you remember how happy we were when we promised lifelong devotion to the Sacred Books, and the resolutions we made with regard to their use and study? Let us now renew these sentiments and promises, if perchance we have to regret our unfaithfulness. May our Bible never prove to be the dustiest, the least used, the most neglected volume in our library!”¹¹

¹⁰ “The Study of the Bible,” p. 36. Lacordaire’s “Lettres à un jeune homme” contains striking pages on this topic.

¹¹ “The Study of the Bible,” p. 57.

THE LAW OF THE CODE

The Teaching Authority of the Church

By STANISLAUS WOYWOD, O.F.M., LL.B.

Christ our Lord confided to the Church the deposit of faith, in order that she, with the constant assistance of the Holy Ghost, may religiously guard and truthfully expound the revealed doctrine.

The Church has, independently of any civil power, the right and the duty to teach all nations the evangelical doctrine; and all human beings are bound by divine law to learn this doctrine and to enter the true Church of God (Canon 1322).

The phrase "deposit of faith" is employed in the dogmatic teaching of the Church to denote the sum total of all revealed truths from the beginning of the human race to the death of the last of the Apostles. That sacred heritage bequeathed to the Church would soon be scattered and lost, if human skill alone were to preserve the Divine Revelation and explain and teach it to the best of human ability. That is why theologians have correctly argued that, if Christ commanded the Church to guard the treasury of revealed truths and to teach the religious principles without error and misconception, it was necessary that Christ should send the Spirit of the Truth, the Third Person of the Blessed Trinity, that He should stand by and assist the Church for all future time to the very end of this world, thus making the Church an unerring teacher of religious truth. Humanly speaking, it is not possible to preserve a large number of purely human facts from error and corruption in the course of centuries; the revealed truths would be all the more difficult to keep from error, since many of them are entirely above all human understanding.

The teaching authority of the Church of Christ, which rests with the Vicar of Christ and the episcopate in unison with the head of the Church, is in the exercise of that authority absolutely independent of every civil power or human authority for the simple reason that Christ Himself ordered the Church to go and teach all nations. He did not even refer to any permission from the civil powers to teach, but on the contrary expected that the Church would meet with

opposition in carrying out His command, for He predicts that the Apostles will be brought before kings and princes for His sake, and He tells them not to be afraid because He would be with them to the consummation of the world. Christ's work of redemption of the human race, His teaching of the knowledge of God and of the duties that mankind has towards God and fellow-men—all this is not a matter of choice for mankind, it is not a matter which one may accept or refuse to trouble oneself about, for it is a divine command to mankind to accept gratefully the word of Christ and to coöperate faithfully with the graces He offers. Wherefore, the Church through which He offers the fruits of the redemption is not to be hindered or stopped in her ministry by any man or any power.

INFALLIBILITY OF THE CHURCH IN HER PRONOUNCEMENTS ON REVEALED TRUTHS

By divine and Catholic faith must be believed all those truths which are contained in the written or traditional Word of God, and which are either by solemn pronouncement or by the ordinary universal teaching authority of the Church proposed to our belief as divinely revealed.

The solemn pronouncement in this matter is reserved (1) to an Ecumenical Council, (2) to the Roman Pontiff when he defines Catholic doctrines as the Supreme Teacher (*ex cathedra*).

No point of doctrine is to be considered dogmatically declared or defined, unless it is evident that such declaration or definition has been made (Canon 1323).

Whatever truths are contained in the divine revelation must be believed by divine faith, even if the Church has never made any declaration concerning those truths, provided one has certainty of the divine revelation. By the declaration of the Church that a certain point of religious doctrine has been revealed by God, we are made certain of the divine revelation, and our assent to that doctrine implies both belief in the veracity of the God who revealed such truth and belief in the authority of the Church as the divinely appointed and divinely guided teacher of mankind. The Church exercises her teaching authority either in the solemn form of official definitions of religious truths or in the constant and universal teach-

ing of the teaching staff of the Church—*viz.*, the episcopate, that is, the Pope and the bishops.

The teaching authority of the Church is part of her spiritual jurisdiction. It consists in not merely a right to teach and to persuade people to accept the teaching, but an authority to command the acceptance of that teaching. At the Vatican Council the question was discussed whether the powers of the Church are sufficiently expressed by saying that she has the power of orders and jurisdiction, or whether a third power, the *magisterium* (or teaching authority), should be specifically mentioned. The Fathers of the Council decided that the teaching authority was contained in the supreme spiritual jurisdiction of the Church. In fact, it would not deserve the name of teaching authority, if the Church could not command and enforce acceptance of her teaching.

The teaching authority of the Church does not and cannot give us anything new; her power is not to make revelation of religious truths, but to teach what has been revealed by God, to declare what teaching or conduct is or is not in harmony with the revealed truths. Apparently, the Code speaks of faith only, not of morals or conduct; but it is evident that faith in itself is nothing unless the morals or conduct agree with the faith, for, as St. James puts it very pointedly: "Thou believest that there is one God. Thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James, ii. 19-20). The Church must take her teaching from either the Holy Scriptures (the written word of God) or from tradition (*i.e.*, the unwritten teaching of Christ and the Apostles handed down from their times to the present in the Church).

Ordinarily, the teaching authority of the Church is exercised by the constant and universal exposition of religious truths of the divinely appointed teachers of the Church, the Pope and the bishops. If in the course of that teaching disputes arise as to the correct understanding of divine revelation on some point or other, the formal declaration is resorted to. Usually elaborate steps are taken to study the religious truth involved, and finally the decision is given either by the Pope himself, as the Vicar of Christ and His mouth-piece, or by an Œcumenical Council (*i.e.*, the bishops of the Church assembled under the presidency of the Pope). If he does not preside

in person but through a delegate, the decision of the Council has no force until the Pope himself has concurred in the decision, for there are not two heads in the Church but one only, and the bishops of the Church form an authoritative body only when united with their head, the Roman Pontiff.

The last paragraph of Canon 1323 states that no doctrine is to be considered dogmatically defined, unless it is certain that it has been proposed by the Church as divinely revealed truth. It is not difficult to ascertain the doctrines which have been defined in solemn form by the Pope or by an Œcumenical Council, but it is difficult to know those doctrines which have been proposed as divinely revealed by the ordinary and universal teaching of the Church. It is, nevertheless, remarkable that, notwithstanding the fact that neither the individual bishops nor particular assemblies of bishops in national or provincial councils are infallible in their teaching of religion, there has been a great uniformity in Catholic religious teaching.

EXTENT OF THE TEACHING AUTHORITY OF THE CHURCH

It does not suffice to avoid heretical error, but we must also diligently shun all those errors which more or less approach heresy. Wherefore, all constitutions and decrees by which the Holy See has condemned and prohibited such false opinions must be obeyed (Canon 1324).

Canon 1324 and the preceding Canon are taken from the Vatican Council (*Const. de Fide Catholica*, cap. IV). The opening words of Canon 1324 are vague, for they do not define exactly why it does not suffice merely to avoid heretical error. Does the Code mean that it is necessary for salvation to do more than keep from heresy? Whatever it means, it is certain that one is obliged, not only to believe the teaching of the Church that authoritatively informs us of the contents of divine revelation, but also to avoid whatever endangers the belief in the revealed truths. The Church has been authorized by Christ not only to declare the truths which have been revealed, but also, as a necessary consequence of that divine commission, to decide what opinions and ideas are dangerous to the belief in the revealed truths. If the Church declares that certain tenets are a danger to the true Faith, obedience to the teaching

authority of the Church demands that the subjects of the Church not only refrain from external expression of adherence to the condemned opinions and ideas, but also internally in their own mind reject and repudiate these opinions and ideas. Sin is committed by internal refusal to submit to the declarations and condemnations of the Holy See concerning opinions on matters of faith, but the penalties that may be attached to holding, defending, or propagating the condemned opinions are not incurred, unless one violates the prohibition or condemnation by an external act.

Canon 1324 speaks of condemnation of false opinions by the Holy See, which term is explained in Canon 7 to mean, not only the Supreme Pontiff, but also the Sacred Congregations, Tribunals and Offices which the Supreme Pontiff usually employs in attending to the affairs of the Universal Church. In matters concerning the Catholic faith and morals, the Sacred Congregation of the Holy Office is commissioned to pass decrees and ordinances (cfr. Canon 274, § 1). However, the issuance of infallible pronouncements on faith and morals is reserved to the Supreme Pontiff and to Œcumenical Councils, and that authority cannot be delegated to any inferior legislator in the Church.

OBLIGATIONS OF THE FAITHFUL CONCERNING FAITH

The faithful are bound in conscience to profess their Christian faith publicly, whenever their silence, evasion, or manner of action imports an implicit denial of their faith, a contempt of religion, an insult to God, or scandal to their neighbor.

A baptized person, who while retaining the name of Christian, obstinately denies or calls into doubt any of the truths which must be believed by divine and Catholic faith, is a *heretic*; if he abandons the Christian faith altogether, he is called an *apostate*; if, finally, he refuses submission to the Supreme Pontiff, or to have communication with the members of the Church subject to the Supreme Pontiff, he is a *schismatic*.

Catholics shall beware of entering into disputes or conferences, especially public ones, with non-Catholics without permission of the Holy See, or, in urgent cases, of the local Ordinary (Canon 1325).

As to the profession of one's faith, it may be said that it is not necessary to let everybody know that one is a Catholic. Sometimes

school boards and directors of other bodies want to know to what religion an applicant for a position belongs, or, rather, they want to find out whether the applicant is a Catholic whom such bigots do not want to employ. If the authorities of state or federal governments have no right to interfere with or trouble themselves about the religious creed of any of our citizens, nobody else has a right. Generally speaking, it is not advisable to hide one's religion, for the more respectable Catholic people show that they are not afraid to be known as Catholics, the more they will be respected and the more will they be able to do things for the honor of God. Unless circumstances are such that it is equivalent to an implicit denial of one's faith, it is not a denial of faith if one allows it to be inferred that one is a member of some non-Catholic sect, but a lie. Silence as to one's religion is not wrong, unless there is an obligation to speak. If some ill-bred persons indulge in blasphemous talk in presence of a Catholic to irritate him or to get him into an argument, it depends on circumstances whether he should say anything to them; as a rule, it is useless to argue with such people.

The description of heresy, apostasy and schism is of importance, since these terms are employed in other Canons of the Code, and particularly in the Fifth Book. Actually, schism is not only a refusal of obedience to the divinely appointed head of the Church or a rebellious separation from the body of the faithful, but also an heretical error, because the supreme spiritual jurisdiction of the Roman Pontiff and the unity of the Church are part of the divine revelation.

The Church warns all her subjects not to engage in religious controversy with non-Catholics. It is evident that nobody should take it upon himself to answer for the Church, unless he has been duly authorized to do so, and the Code wants this authorization to come from the Holy See. In private conversation occasions may arise where a Catholic is not only allowed, but has the duty to defend his religion, if he is capable of so doing. In fact, in a *Motu Proprio* of June 29, 1923, the Holy Father exhorted the religious organizations to instruct the pupils in their colleges so thoroughly in religious doctrine that they may be capable of defending their Faith against the objections commonly made against it, and to give others correct information and inducements to embrace the Catholic faith. St.

Peter exhorts the Christians of his time: "Sanctify the Lord Jesus in your heart, being always ready to satisfy every one that asketh you a reason of that hope which is in you" (I Peter, iii. 15).

At times non-Catholic religions ask the coöperation of the Catholic clergy and people in combating some evil or promoting some good. If it can be done without sacrifice of the principles of the Catholic religion, there is no objection to this coöperation. In fact, if some of the public moral evils are to be fought effectually (*e.g.*, indecent literature, immodesty of the dress of women), it is necessary that all Christians unite their efforts to stop them. Those things, however, must be avoided which imply the wrong principle that all Christian religions are equally good, for, besides being an absurdity from the standpoint of sound reason, it is a lie from the viewpoint of history. The Holy See desires that Catholics stay away from the religious congresses in which representatives of various religions meet to discuss religion and morality. They should rather have their own Catholic congresses or conventions, to which they might also admit non-Catholics (Letter of Pope Leo XIII to the Apostolic Delegation at Washington, September 18, 1895).

TEACHING AUTHORITY OF THE BISHOPS

Though not possessing the authority of infallible teachers, either individually or when assembled in particular Councils, the bishops are, under the authority of the Roman Pontiff, truly doctors or teachers of the faithful committed to their care (Canon 1326).

The sublime character of the office of a bishop in charge of the faithful residing in his diocese is evident from the fact that he is a successor of the Apostles. The orderly government of the Church necessitates a Supreme Head—one who takes the place of Christ as head of the Apostolic college, and who apportions to the individual bishops part of the flock which they are to govern and guide and provide for in all their spiritual wants. With this appointment to his See, the bishop becomes the divinely authorized teacher and ruler of his flock. The Holy Apostles individually had the gift of infallibility, which was necessary to them as the fountain-heads through which the teaching of Christ was to be handed down to the Church. The individual bishops cannot be said to be successors of

some Apostle in particular, but all of them in a body are rather successors to the Apostolic College. Together with their head, the Bishop of Rome and successor to St. Peter, they are the teaching body of the Catholic Church, and as members of that body participate in the infallible teaching authority of the Church.

THE FUNDAMENTALS OF CHURCH-BUILDING

By EDWARD J. WEBER, A.A.I.A.

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XI. Rectories, Convents and Schools

In the third paper of this series entitled "The Grouping of Parish Buildings," suggestions were given for the selection of the site for a parochial group, and advice was tendered regarding the arrangement of the grounds surrounding the various buildings comprising it. We will now take up the subject of the planning and equipment of the rectory and parochial convent and school, which, together with the church, go to make up the average parochial layout. The discussion of the rectory will be the first to command our attention.

RECTORIES

These might be divided into three classes: first, those containing almost the minimum requirements, for a parish whose pastor is without an assistant priest; second, those containing accommodations for two or three priests; and third, those for exceptionally large parishes or for cathedrals.

With the first class it is practically always a question of economy in the strictest sense of the word. On the first floor of such a rectory ought to be found a library or study for the pastor, a staircase hall, an office, a dining room and a kitchen, with the necessary appurtenances thereto, such as the front porch or stoop, the kitchen porch, the pantry, and so forth.

In such a rectory, the second floor should contain a bed-room for the pastor, a guest's room, a housekeeper's room, and two bathrooms. Variations of these arrangements can be made. The library is sometimes preferred on the second floor, in which case an extra office or waiting room is available downstairs, and the housekeeper's room can then be moved to the third floor or attic. In the basement, which for æsthetic reasons had better be kept well under ground, should be found a laundry, furnace, cellar, storage room, etc.

It is obvious that strictly fireproof construction for this particular

kind of rectory can scarcely be considered, as the expense incurred might be prohibitive. However, brick or hollow tile stuccoed would not be out of the question. Brick veneer, although a sort of false construction, is sometimes used. Perhaps we are apt to consider clapboards or shingles for the outside a little too lacking in fireproof qualities and as requiring too much expenditure for painting in the future. But, after all, the material to be used on the exterior should be governed by that which is used or will be used on the church or other parish buildings. The choice of the roof covering, too, should be regulated by the above-mentioned advice. And the style of the architecture as mentioned in previous articles should be in harmony with the remaining parish buildings—that is, provided they are not too hopelessly bad, or that the new rectory will not be spoiled thereby. If the materials and style of the old building are of a type inadvisable to follow, it is best to disregard entirely their architecture in the new work.

Regarding the requirements of rectories of the second class, the illustrations of the first-floor plan and the exterior view of the new rectory for SS. Peter and Paul's Parish, Pittsburgh, Pa., may be of interest. This rectory has on the ground floor a committee room and two offices, a front stairs, a large library, and a refectory. The pantry, cold room, kitchen, housekeeper's sitting room, and servants' back stairs, are also to be found in this story toward the rear. Large separate verandas are provided for the clergy and for the housekeeper and her help. Two toilet rooms are also located on this floor.

In the second story, over the refectory, are a sitting room, bedroom and a private bath for the pastor. For the assistant priests there are two suites of rooms, each containing a sitting room and a bed-room. One bath located midway between these two suites serves for both. This series of rooms is on the front of the building. Two guest bed-rooms with a bath between them are provided on the side of the building opposite the pastor's suite. The front or clergy stairs communicates with the third floor or attic space, where there are two storage rooms and, in addition, a large room which in case of necessity can be used as a dormitory.

In the back portion of the second floor, over the kitchen, are to be found (cut off entirely save by one door from the rest of the story)

quarters for the housekeeper and help, consisting of two rooms with a bath between them. The back stairs also rises to the attic floor. There are closets in all the bed-rooms on the second floor, and a large linen closet and a slop sink closet completes this story.

The exterior of the building is built of variegated tapestry brick, laid up with wide mortar joints, while Indiana Limestone trimmings will be found around the doorways, porches, and windows. In the case of this particular rectory, it was deemed inadvisable to follow the materials and style of the existing church architecture.

The exceptionally large rectory is, in a certain measure, simply an enlarged edition of the type just described, although it may of course be built in a more impressive manner, and may have on occasion a small oratory added to it.

PAROCHIAL CONVENTS

The size of the convents for nuns teaching at parochial schools is naturally governed by the number of nuns who are to be accommodated. A parish having a school containing eight class-rooms should have a convent containing room for about twelve Sisters, which means that there are to be twelve cells. The nuns should not be placed in dormitories, or in cells containing more than one bed.

The convent illustrated herewith by a plan and an exterior view has been erected for St. Scholastica's Parish, Aspinwall, Pa., and it is built for a congregation having an eight-room schoolhouse. It is composed, on the ground floor, of a reception room, a music room, the refectory, kitchen, pantry, two staircases, and a chapel—the last-mentioned being sunk down four or five steps below the level of the rest of the floor to secure for it more dignified proportions.

On the second floor will be found the community room, five (5) cells and a toilet or wash-room containing two baths. The third floor placed in a high-roofed attic allows space for six (6) more cells and another toilet or wash-room. The cell rooms in this particular type of convent are $8\frac{1}{2}$ feet by 13, and each contains a closet and a built-in chiffonier. In the basement are the laundry, drying room, furnace room, coal room, vegetable cellar, etc. The chapel is, on the inside, built of red tapestry brick, and has an open timber roof and a quarry tile floor. The altar is of stone. This convent is designed with the large general washrooms, and it is devoid of wash-

stands in the cells supplied with hot and cold running water. The latter arrangement is a needless extravagance in plumbing, involving not only a heavy initial expense but also an outlay for upkeep, the importance of which should not be overlooked.

The principles for arranging larger parochial convents are pretty much the same as above noted, and the $8\frac{1}{2} \times 13$ feet cell can be maintained. Regarding the materials and style to be used, the remarks in that regard under the heading of rectories are applicable.

SCHOOLS

The advice already given regarding the character of the exterior of the rectory and convent is also applicable to the school building, which should harmonize with other buildings of the group, unless the latter happen to be entirely out of keeping with the canons of good taste and design.

The Construction.—The building should have as durable a construction as possible, but this does not signify that it must be expensive or luxurious. It should be strictly fireproof throughout, if it is over two stories high, and it is well to have it so even when only a two-story building is erected. Today the extra expenditure to procure the additional safeguard of fireproof construction for the lives of the pupils and teachers is not great, and, in addition, the unsightly cracks in plastering, so common in non-fireproof work, are entirely avoided, and the opening up of the joints in woodwork is ameliorated.

Basement.—The walls of the cellar or basement should be made waterproof. The basement is often arranged to contain, besides the heating equipment (and fan room if there is a mechanical ventilating system), an assembly room for bazaars or various other church entertainments. Play-rooms, a gymnasium and so on are also occasionally found here. When the basement is to be used for classrooms (which should never be done if the floor is built more than $2\frac{1}{2}$ feet below the ground), the height of the ceiling, the size of the windows, the interior finish and specifications for the classrooms generally must be the same as for the upper stories.

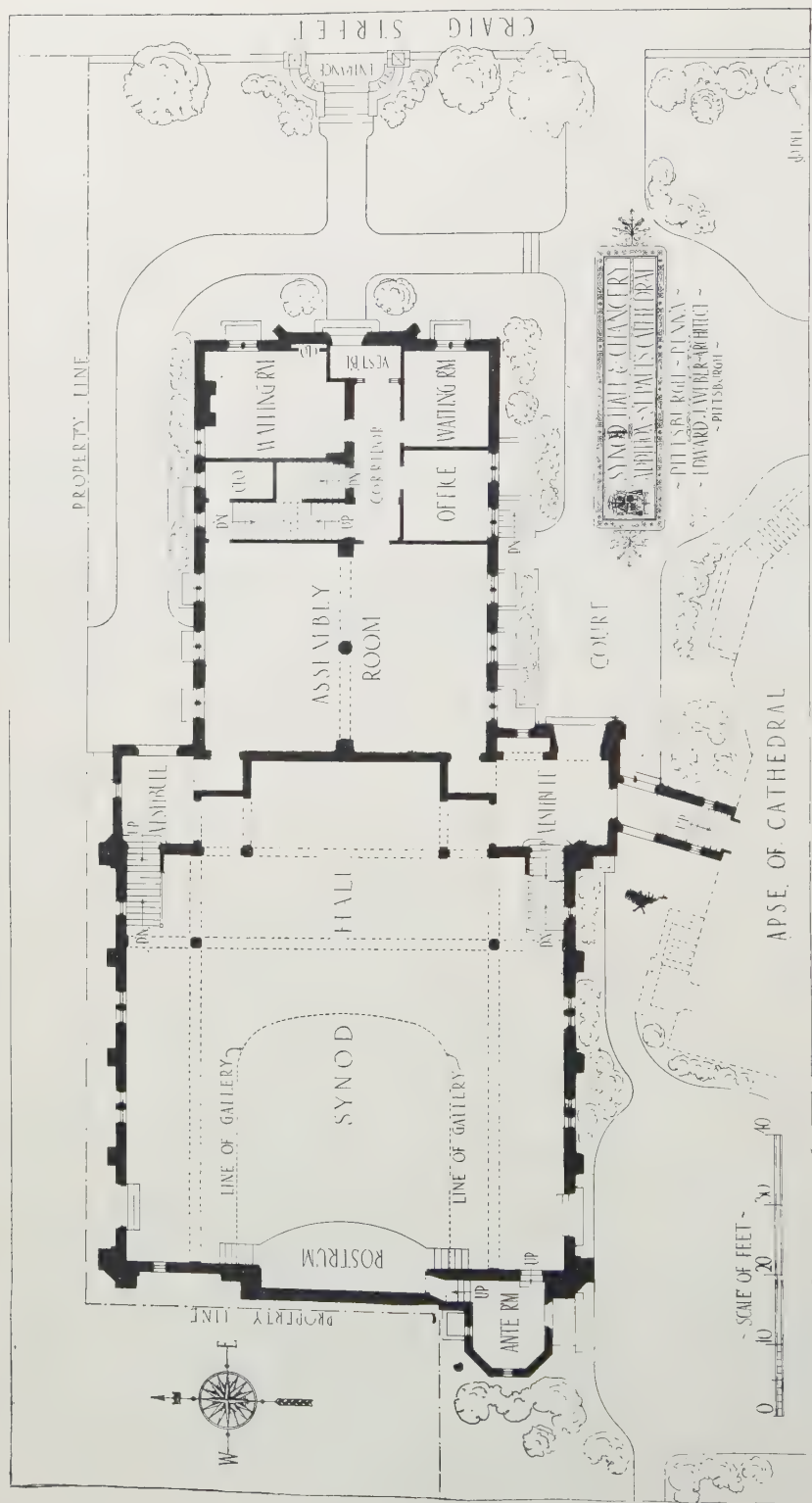
Boiler Room.—A boiler room with at least a 12-foot ceiling should be provided. If the school is a very large one, it is well to have the boiler room outside the building, but in small schools this is gen-

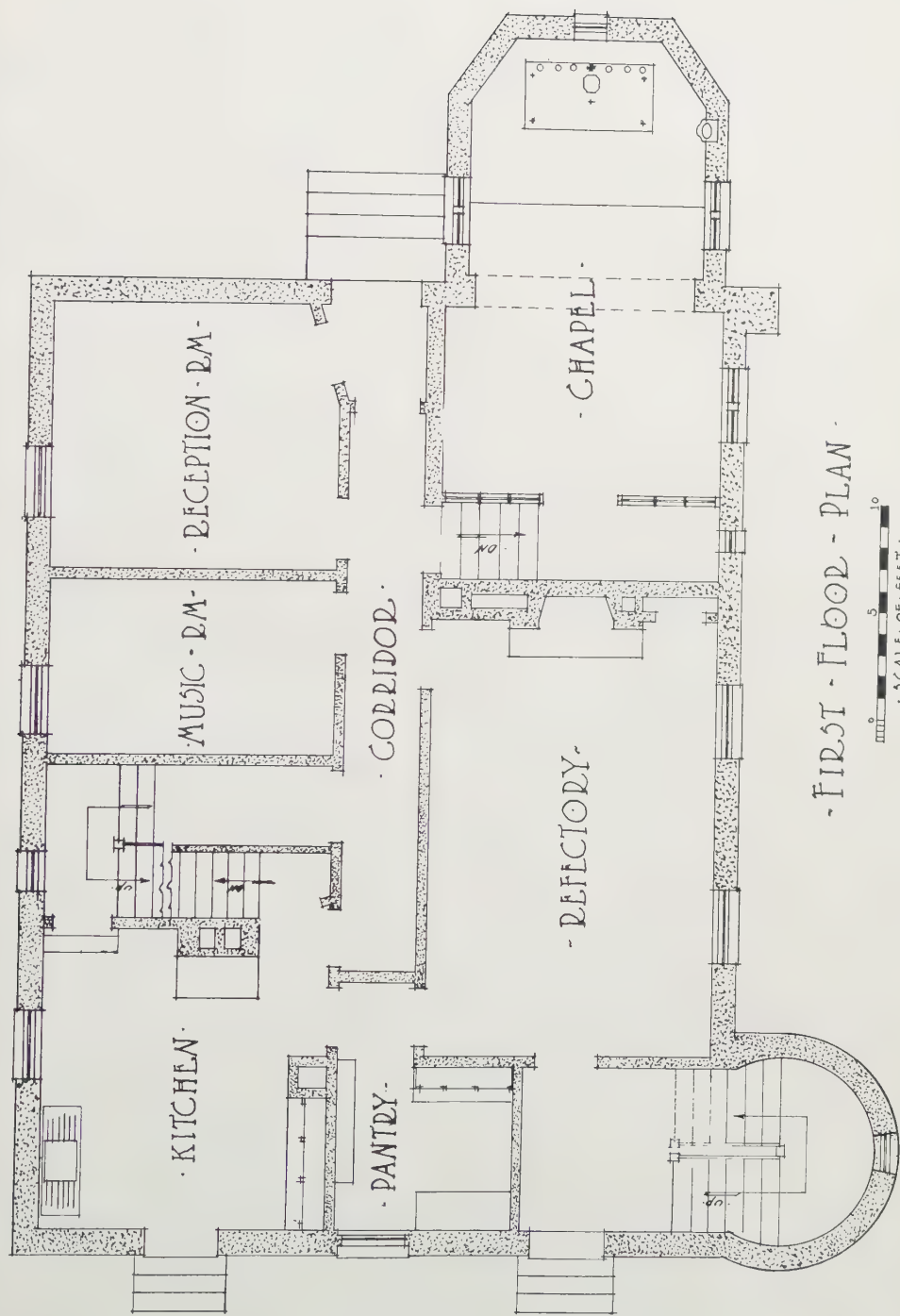


SYNOD HALL AND CHANCERY BUILDING (View from South-West)
St. Paul's Cathedral, Pittsburgh, Pa.
 EDWARD J. WEBER, *Architect*



ST. SCHOLASTICA'S CONVENT, ASPINWALL, PA. (View from South-West)
 EDWARD J. WEBER, *Architect*

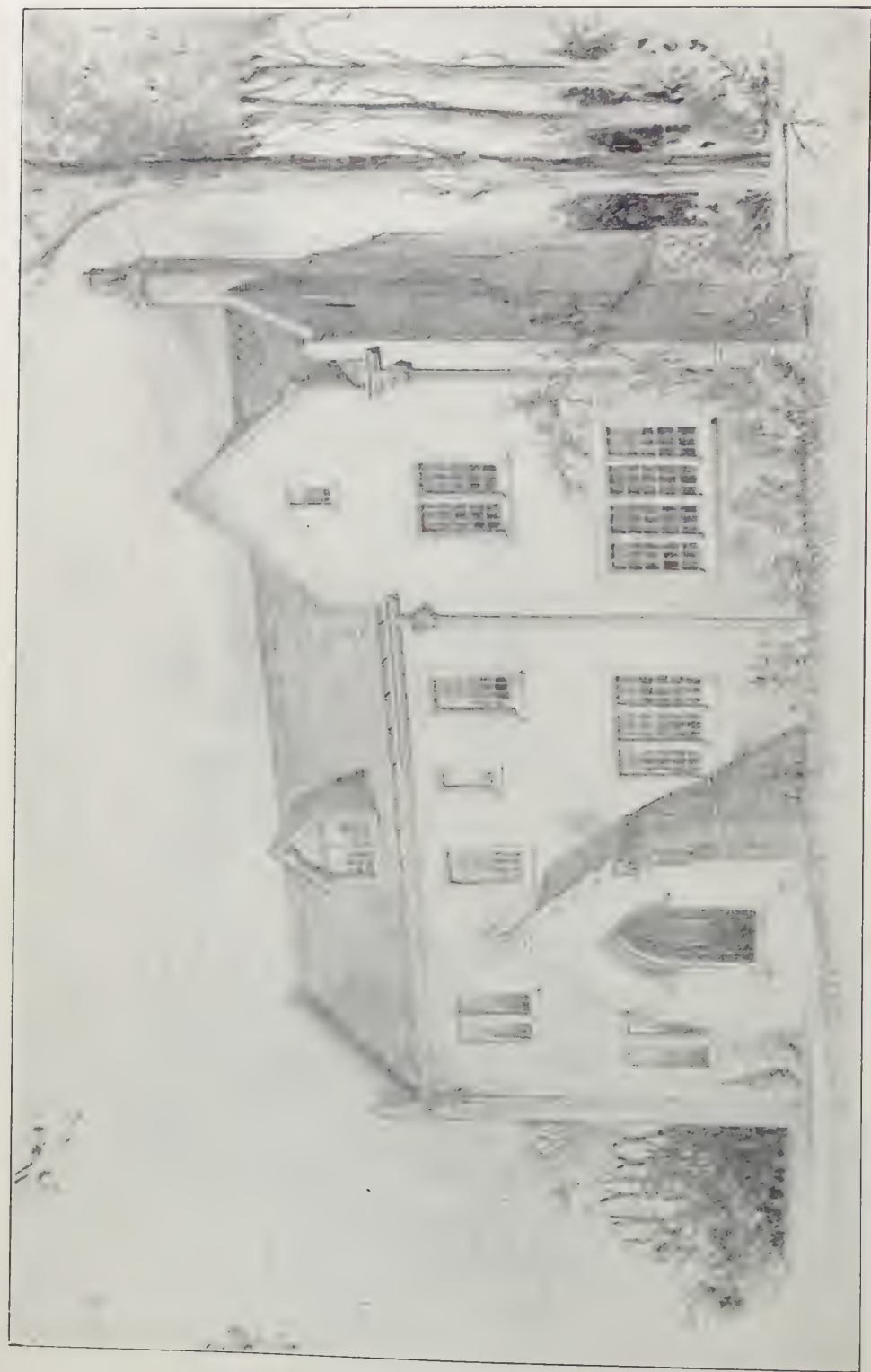




- FIRST FLOOR - PLAN -

0 5 10
SCALE OF FEET

ST. SCHOLASTICA'S CONVENT, ASPINWALL, PA.—EDWARD J. WEBER, ARCHITECT



RECTORY FOR SS. PETER AND PAUL CHURCH, PITTSBURGH, PA.

LINK, WEBER & BOWERS, (D. BROS.)

erally impractical. No matter what may be the construction of the building, the walls and ceiling of the boiler room should be fire-proofed. Adjacent to the boiler room must be the coal bin, and it should contain ample space for a fair supply of fuel. A coal bin under a driveway outside of the building is often possible for large schools, in which case the coal trucks can dump directly into the bin, thus saving expense and trouble in handling.

Stack.—A chimney for the boiler of ample capacity and height to insure proper draft is required, and it should have at the bottom a soot cleanout door. If a furnace is used, the height of the heating apparatus room can be considerably less than 12 feet.

Heating and Ventilating.—In one of the former papers of this series there is a short article on heating. Regarding ventilation, it is good counsel, wherever possible, to have a mechanical ventilating system installed in the school.

Height.—In general, it is advisable not to have the building more than two stories in height, but projects occur in which, for reasons of restricted site or economy or both, three or even four stories are placed above the basement.

Roofs.—It is well to avoid flat roofs, for they are chiefly responsible for that unsightly packing box appearance manifest in so many present-day schoolhouses. Besides, in a flat roof there is always the difficulty of taking proper care of the expansion and contraction in the necessarily great expanse of roof surface, which invites the development of cracks. A sloping roof with the gutters beyond the outside face of the wall avoids this difficulty.

Plan.—The development of schoolhouse design in America is governed entirely by the classroom. The little red schoolhouse had one classroom only, and consequently no corridors or stairs. With plural classrooms, one or more corridors become necessary, and, when the school rises more than one story in height, stairways are unavoidable. Simplicity in the design of the plan makes for greater economy in building and for the minimum of danger in case of fire or panic.

Classrooms.—Classrooms are always designed oblong in shape, with the teacher seated against one of the short walls and facing the pupils. A good dimension for an elementary school classroom is

24 by 32 feet, and in high schools classrooms are generally built 22 x 30 feet. The former size will accommodate between 40 and 50 pupils, depending upon the grade.

Ceiling Heights.—It is customary in some sections of the country to provide in the classroom not less than 200 cubic feet of air space per pupil, and this determines the ceiling height. Ceilings will vary between 12 and 14 feet, depending on this and other conditions.

Windows.—The amount of glass area provided to light the classroom is, according to general custom, one-fifth of the floor area. The windows should all be located on one of the long sides of the room at the left side of the pupils. Only in case of dire necessity should some of this glass area be placed on an end wall of the room, and then only on the wall opposite the teacher. For the sake of the pupils' eyes, windows should never be placed on the wall in front of the pupils. The tops of the windows should not be more than about 6 inches from the ceiling, and the bottoms should not be less than about 3 feet above the floor.

Doors.—All doors in school buildings must open out, and they should swing away from the stairways. The exit door from the classroom should be 40 inches wide and near the teacher's end of the room. In a non-fireproof building there should be an additional exit at the opposite end of the classroom. The doors should be glazed in the upper half to allow light to enter the corridors. Glazed transoms over the doors can be used for the same purpose, but these should be stationary if there is a mechanical ventilation system in the building.

Equipment.—Platforms for the teachers' desks are no longer used. In each classroom there should be placed a small book-case and a bulletin or tack board for posting notices. The latter can be at one end of the blackboard near the teacher's end of the room. It can be made of cork or of soft pine covered with burlap, and twenty inches wide by the height of the blackboard is sufficient in size.

Blackboards.—There is no satisfactory substitute for slate blackboards, and these should be placed all around the room except on the window side. It is best to stop the blackboards about a foot or eighteen inches away from the corners of the room. The boards should be not less than 42 inches in height. In the primer rooms they should measure 20 inches; in the intermediate rooms 22 inches,

and in the upper grades 26 inches above the floor. Chalk troughs, three inches wide and open at the ends for facility in dusting out, should be supplied for all blackboards. A picture moulding should be placed around the classrooms and in the principal corridors.

Wall Finish.—Sand float plaster walls are better for appearance' sake than smooth plaster. The ceiling should be tinted almost white to reflect plenty of light from the windows and the electric light fixtures. Walls tinted in greenish gray prove very satisfactory and pleasant for the eyes, although other colors can be used. It is well to avoid blues, reds and yellows. Dull coats or flat tints should be specified to the exclusion of glossy paints on the walls and ceilings. The best flooring for the classroom is maple, although magnesite composition floors have been used to a great extent with satisfaction.

Coat Rooms.—The coat room should adjoin the classroom; it should have direct outside light, whenever possible, and two doorways. If one of these doorways enters from the corridor, the coat room may be made $4\frac{1}{2}$ feet in width; but, if both doorways enter from the classroom, the width should be 5 feet. The latter doorway system is generally preferred as being more under the control of the teacher. There are examples where for economy's sake the swinging leaves of the doorways have been omitted between the coat room and the classroom, but this permits the odor from the coats to enter the classroom. Long poles with coat hooks and also holders to carry umbrellas should be fastened on the walls. It is well to have a steam pipe running along the wall under the coat hangers to aid in drying out the clothing, umbrellas, etc. A zinc-lined drip pan is generally installed to receive overshoes and to catch umbrella drippings. Even when there is no ventilating system in the building, ventilators leading to the roof should be installed for each coat room. In case that the building is ventilated, the coat rooms can be omitted and substitutes in the shape of wardrobes can be placed directly in the room itself. In this way the surveillance of the teacher over the contents of the wardrobe becomes even more easy, but in parochial schools this latter system is but rarely used. In high schools it is customary to do away with coat rooms entirely. Metal lockers placed along the walls of the corridors, or located in separate large locker rooms, take their place, an individual locker being assigned to each pupil, or otherwise two pupils sharing one locker between them.

Teachers' Rooms.—There should be on each floor a teachers' room of medium size. If the room on the ground floor can be without inconvenience placed near the principal entrance to the building, it is so much the better. In these rooms there should be a closet for garments, a book case, a table, and an easy chair.

Toilet Rooms.—These should be placed on each floor, excepting the basement, when this contains no classrooms. A separate toilet room for each sex should be built, preferably not adjoining each other. The number of fixtures required is governed by the size of the building, but for an eight-room school two stories high, 7 water closets and 2 wash bowls for the girls and 4 water closets, 3 urinals and 2 wash bowls for the boys are ample on each floor. The toilet rooms should be well lighted, and a ventilating system should be installed for them regardless of whether or not there is a ventilating system in the school. It should be made to lead the vents directly to the outdoors. The system must not be in any way connected with the classroom ventilating system. Private toilets for the teachers should be arranged at the entrance to one of the toilet rooms. A slop sink should be on each floor; it should be contained in a janitor's closet, which also is often best arranged at the entrance to one of the toilet rooms.

Drinking Fountains.—On each floor of the building, there should be one or more sanitary drinking fountains centrally located, the number depending entirely upon the size of the building.

Entrances and Exits.—At least two entrances serving at the same time as exits are required for every school building containing more than two rooms. When the building is more than one story high, the stairways are placed at these exits. Obviously, the larger the building, the greater the number of stairways and exits required. In non-fireproof buildings at least the stairways should be fireproof.

Vestibules.—The exits should be protected from the cold by vestibules with an inner and outer pair of doors. All outside doors should be supplied with panic bolts. No top or bottom bolts are allowed.

Stairways.—Stairways should have abundant direct outside light, and the vestibule should have glazed doors. In case the stairway is filled with smoke, egress is cut off for those in the upper stories;

therefore, two stairways should be provided, one of which should be made a fire tower (i.e., protected by fireproof doors and fireproof walls). If possible, these stairways ought to be at opposite ends of the building, or, if this is not feasible, they should be placed as far apart as possible; they should be carried the entire height of the building. Winding stairs, or what are known as "winders" in the stairs, should never be used.

Stairways should not measure between railings more than five feet in width. Treads for stairs should measure 11 inches in width, and for the risers a height of $6\frac{1}{2}$ inches in good practice. At any rate, risers should never be less than 6 inches or more than 7 inches. Slate treads on stairways are most commonly specified, but terrazzo, marble or metal safety treads are often substituted.

Floors.—Corridor floors can be of terrazzo, marble, magnesite-composition, slate, etc., or, when economy necessitates, even wood may be made to function. Floors of toilet rooms, if of terrazzo and provided with a cove at the floor working into a six-inch terrazzo base, prove most satisfactory.

Woodwork.—The best wood finish procurable for the school is oak, but hard pine serves the purpose quite well when sufficient funds are not available for the more expensive wood.*

* The next article of this series will discuss "Sacristies, Baptisteries, Towers, Choirs, Doors and Windows."

ANSWERS TO QUESTIONS

SINGING OF HYMNS IN THE VERNACULAR AT HIGH MASS

Question: Is it allowed to sing hymns in the vernacular during a *Missa Cantata* or a Solemn High Mass? Several priests allow this, while others say that it is forbidden. I find in "Rerum Liturgicarum", p. 106, n. 347, a statement to the effect that such hymns are not allowed to be sung in those Masses. Is there anything later than this? SACERDOS.

Answer: The singing of hymns in any other than the Latin language at High and Solemn High Masses is forbidden, and the prohibition has been repeated many times by the Sacred Congregation of Rites. There is no reason to expect that the Church will modify the prohibition, because Latin is the liturgical language of the Roman Liturgy.

CONCERNING THE DECREE ON THE CONDUCT OF THE CLERGY ON LEAVE OF ABSENCE

Question: I would request you to answer in THE HOMILETIC AND PASTORAL REVIEW the following questions regarding the recent legislation governing the conduct and dress of the clergy while on vacation:

(1) Does the legislation concern only those priests who have obtained a lengthy leave of absence from their bishops on account of ill-health, or also all priests who leave their parishes on ordinary Summer vacation for two or three weeks?

(2) If a priest leaves his diocese for a few days, is he bound to obtain permission from the bishop of the diocese where he is staying to celebrate Mass?

(3) Does the prohibition regarding moving pictures bind all priests in their own dioceses? If *odiosa sunt restringenda*, does it not appear that the decree concerns itself with priests outside their own dioceses, and that therefore priests going to decent moving pictures in their own dioceses are not violating any law?

(4) Does the part of the decree forbidding priests to discard clerical dress bind a priest who goes to the mountains for his vacation, or who is making a long automobile trip where the black suit and clerical collar cannot be worn without great inconvenience?

(5) If the pastor of a church takes the responsibility of allowing a visiting priest to say Mass without obtaining the bishop's permission, may the priest say Mass?

SUBSCRIBER.

Answer: (1) The letter of the law referred to speaks of priests leaving their diocese temporarily for the purpose of recuperating their health and does not speak of ordinary vacation. But is not such a rigid interpretation against the well-known principle of law which says: "There is no doubt that he offends against the law who, em-

bracing the words of the law, strives against the will of the law"? Not necessarily, for there is another axiom which says that "the legislator expressed what he wanted to express," and the mind or intention of the legislator is not so evident as to say that he desired to make these regulations apply to priests absent from their own diocese for any reason. Nor should the other rule of law—"where there is the same reason, there the same disposition of law holds"—be applied to the Decree on the conduct of priests, for it is not certain that there is the same reason in both cases to restrict the liberty of the priest; and besides, when there is a question of laws which put new and difficult obligations on the priest, nobody should put into the law what is not expressed there.

(2) Unless the diocesan statutes demand that the bishop be asked for even an absence of a few days from the parish, the Code obliges the pastor to obtain permission from his bishop only when he intends to leave the parish for more than a week (cfr. Canon 465, §4). If he goes away for a few days only, he will usually have no *Celebret* to present to the rector of the church where he wishes to say Mass. The Code provides (cfr. Canon 804, §2) that the rector of a church may permit a strange priest to say Mass, if he is certain of the good character and standing of the priest; if he is unknown to the rector of the church and to other priests (for the rector could take the word of another priest who knows him), he may nevertheless admit him once or twice to say Mass, provided the priest wears the clerical attire, does not get any remuneration from the strange church for saying Mass, and enters his name, office and diocese in the book that is to be kept for that purpose by every church. If the diocese has any other regulations concerning visiting priests, and these do not conflict with the above rules of the Code, they must be observed by the strange priest who wishes to say Mass.

(3) The Decree spoken of by our correspondent does not deal with priests traveling in their own diocese. The priest in his own diocese must consult the statutes and precepts of the bishop of his diocese. Whether there are dioceses which forbid the priests to visit any and all moving picture houses and all places of public amusement, we do not know. We have, however, observed in the dioceses where we have traveled that the priests do not consider it wrong to attend respectable places of amusement. It is quite evi-

dent that the priest, like other human beings, has need of recreation and relaxation from time to time. Vermeersch-Creusen quote a law of the Fourth Council of Malines (Belgium), 1920, by which the clerics in major orders are forbidden under *ipso facto* suspension *a divinis* to attend the public moving picture shows and theatres. On the other hand, the same Council considers as just reasons for entering saloons traveling, invitation to a funeral repast, and the visiting of a friend or relation living in such taverns. What is proper or improper in these matters depends greatly on what the respectable citizens of a country think of priests attending places of public amusement.

(4) As to the discarding of clerical dress, reasonable exceptions have to be made. Who will wear the Roman collar mowing the lawn, or doing other work around the church and rectory, or in the garden? Who will wear it on walks, mountain climbing, long auto trips? Black cothes would be ruined, and the stiff collar would be very troublesome. The same applies to golf and other outdoor exercises. The circumstances will tell whether a man discards his clerical attire to do things which he would be ashamed to do as a priest, or whether he does so for occasional reasonable convenience and comfort.

(5) In admitting strange priests to say Mass, the pastor of a church must be guided by the rules of the Code which we stated above. If he knows of the good character and standing of the priest, he can allow the priest to say Mass as long as he wishes, and no diocesan statute can limit the right of a pastor or rector of a church to admit priests whom he knows to be in good standing.

OFFERINGS MADE AT BAPTISM

Question: Henry, a curate in a large and wealthy parish, confers the Sacrament of Baptism every third Sunday. It has been his custom to keep part of the stole fees, because he is morally certain that the people of that parish think the offering given is for the priest who confers the Sacrament. He has discovered this by asking now and again both in the baptistry and on other occasions—namely, when taking the census—whether the people thought the offering went to the one who conferred the Sacrament, and the answer was always in the affirmative. Has Henry sinned against justice, and is he bound to restitution? What do theologians mean by “*intuitu personæ*”?
SOGARTH.

Answer: The facts as stated do not suffice to entitle the assistant priest to retain part of the baptismal offerings. The people gen-

erally do not know much about the particulars of the rules and regulations of the Church concerning the church funds. Their mistake about the offerings at Baptism is quite common, and it may be that they really think that they are doing a favor to the priest who baptizes in giving him a generous fee. It is impossible, however, to construe such an error as an intention to give part of the fee—namely, what corresponds to the usual offering—to the pastor, and what is over and above to the assistant who baptizes. One must rather construe their ignorance to the effect that they intend to comply with the regulations of the Church, which prescribe that the pastor is entitled to the customary offerings made at baptism, though he does not himself baptize but commissions an assistant or some other priest to baptize. Since the right of the pastor to the offerings at baptism is well established in Catholic church law, one must be certain beyond a reasonable doubt that the persons making the offering in some individual case do really desire part of the offering—namely, what is over and above the usual offering—to be a personal gift to the baptizing priest. Such an intention may not be presumed, but must be known with certainty from facts or circumstances. By the phrase “*intuitu personæ*” in connection with this matter is meant that the persons who make the offering give more than the ordinary fee because of considerations personal to the baptizing priest—*e.g.*, because he is a relative or an intimate friend of the family whose infant he baptizes or of the sponsors, or because of some great favor that the priest has done to them, or for some other personal motive.

CHAPLAIN AND HIS CHARGE OVER SERVICES IN THE CHAPEL

Question: In a certain hospital conducted by Sisters it has been customary for the Sisters and the nurses, numbering about one hundred, together with a few outsiders, to receive Holy Communion two by two. The only reason why this is so, is because in convents conducted by these Sisters the custom is to receive Holy Communion two by two rather than using the whole length of the altar rail. Now, there is a large altar rail in the chapel of the hospital, and the chaplain contends that the Sisters, nurses and others should, when receiving Holy Communion, fill up the altar rail from end to end, instead of coming up two by two. His reasons are: (1) to prevent accidental desecration of the Blessed Sacrament which may happen and has happened when communicants returning before they have swallowed the Sacred Host coughed and dropped the Host on the floor; (2) in receiving two by two, the communicants have no time to remain for a few moments at the altar rail, and cannot then and there swallow the Sacred Host, but must do so on the way returning to their places in the chapel, which does not seem to be the proper way of receiving. Now, since the chaplain is the

custodian of the Blessed Sacrament, has he the right to change that long-standing custom without permission from the Sister Superior of the hospital or without referring the matter to the local Ordinary? The Sister Superior claims she could not sanction the change in the custom without the permission of the Mother General. Could that custom have been introduced in the beginning without permission of the Bishop? Is the hospital chapel strictly speaking a convent chapel or a quasi-public oratory? STUDIOSUS.

Answer: The chaplain is undoubtedly right in so far as the unusual way of receiving Holy Communion is not practical when there are many communicants; and, while the ceremony is more solemn, the individual communicants' devotion is perhaps less concentrated on the Blessed Sacrament because of attention to the ceremony. Besides, if only the Sisters received two by two, there might be some excuse for deviating from the general practice of the Church, and a special custom of a community in a matter which is not strictly speaking against a rule of the Church might be tolerated by the local Ordinary. For the nurses and other lay persons, however, the Sisters cannot introduce any practices in the ceremonial of the Church, but they should rather teach them the common practice of the Church in this matter.

As to the custom introduced by the Sisters, it is not against any law of the rubrics, for, if it were, it could not be tolerated. The rubrics require lay persons to receive Holy Communion at the altar rail, but they are silent as to the number of persons approaching at one time. However, the common practice is that they fill up the altar rail, and it is the only practical manner of approaching when there are many to receive Holy Communion. Coming up two by two, when there are a hundred or more persons to receive, protracts the distribution of Holy Communion unnecessarily. The practice of the Sisters may be stopped by the local Ordinary, if he does not approve of the custom. The chaplain cannot interfere of his own authority, because the practice is not a violation of the laws of the sacred liturgy. Besides, it is for the best interests of the hospital, the priest and all concerned that there be between them the greatest possible harmony, good will, and helpfulness, and that offense be given to nobody.

BEQUEST FOR MASSES AND CHANGE OF WILL BY COURT

Question: Anna, a widow, bequeathed in her will to the pastor of her parish \$2500, with the provision that of this sum \$1000 is to be applied for Masses for

her soul, and the balance, \$1500, as donation to the church. Anna had no children, and her adopted child was amply provided for in the will.

After Anna's death, some relatives contested the will in court. After all expenses of the trial were paid, the court decided to apply the balance of \$1800 as follows: \$600 to be applied to Masses for the soul of the testatrix and \$1200 for the parish church. This the court thought was a proportionate distribution of the sum.

The pastor is in doubt whether he should abide by the decision of the court, as he had no assurance from Anna whether in every event the sum of \$1000 should be applied for Masses as stipulated in her will. What is the pastor to do in the case?

PASTOR.

Answer: The Church does not permit interference with the last will and bequests made in favor of religion or charity, provided the person making such disposition had the right to do so under the natural law and the Canon Law. The unfortunate contesting of the will because of the legacies made in favor of the soul of the testatrix and of her parish church has made it impossible to comply with the will of the testatrix in the manner in which she wanted the \$2500 applied. Since the Code of Canon Law (cfr. Canon 1515) makes the Ordinary the executor of all religious or charitable bequests, our correspondent's case is subject to the local Ordinary. Has he authority to decide how much of the \$1800 shall be applied for Masses and how much shall go to the parish church? No, because the reduction of the Masses requested in the will by the testatrix is reserved to the Holy See (cfr. Canon 1517, §2). If the parish is not very poor, and both bishop and pastor are agreed, the matter can be settled by applying the thousand dollars to Masses and the eight hundred to the parish.

TRANSFER OF BISHOP AND APPOINTMENTS OF PASTORS MADE BY HIM BEFORE TAKING POSSESSION OF NEW DIOCESE

Question: A bishop appointed for another diocese stays in his old one for a few months to take care of it till his official papers arrive. He is of the opinion that he still has episcopal jurisdiction in the first diocese. He changes priests and appoints them pastors, and signs the documents with "Bishop." Later on he reflects and thinks he may have been only administrator of his former diocese. An inquiry at the Apostolic Delegation informs him that at the time of appointing pastors he was already transferred. He thereupon informs the pastors that they are not pastors, but only administrators of the parishes, for the reason that he had no power to make them pastors. Now, what are these priests? Are they pastors by the *titulus coloratus*, or are they merely administrators of their parishes? If administrators, have they any right to be confirmed as pastors by the new bishop?

SACERDOS.

Answer: Canon 430 rules that a bishop who has received certain knowledge of his transfer to another diocese, ceases from that moment to be bishop of his diocese and becomes administrator, and that he must leave the diocese within four months and take canonical possession of the new diocese. The diocesan administrator cannot appoint pastors (cfr. Canon 455, §2, n. 3), nor can a transferred bishop, for, before he leaves the diocese, he has merely the jurisdiction of an administrator. The question whether the priests appointed as pastors by the transferred bishop are pastors, must be answered in the negative. The apparent title or right of the priests to the parishes by an apparently valid appointment (*titulus coloratus*) is only one of the requisites for acquiring a right to the parish. Canon 1446 states that, if a cleric who possesses a benefice proves that he has been three full years in *bona-fide* possession of a benefice, though his title to it was perhaps invalid, he obtains the benefice by legitimate prescription, provided no simony was committed. The new bishop is not under obligation to make these priests pastors, as is evident.

STANISLAUS WOYWOD, O.F.M., LL.B.

COMMUNICATIONS FROM OUR READERS

Childermas Blessing

Editor of THE HOMILETIC AND PASTORAL REVIEW.

Reverend and dear Father:

Many a pastor is perplexed these days over the problem of race-suicide, birth control, eugenics, gnawing away at the ranks of his parishioners. He is reflecting on ways and means to meet the evil that is engulfing not only his parish but the entire nation—in fact, the entire civilized world. Something can be done. Little has been done. *Ex nihilo nihil fit*.

One of the things that can be done is the Childermas Blessing of Babes and Mothers on Childermas Day, December 28, also called Holy Innocents. This blessing may be found in the large Ritual.

At an appointed hour in the afternoon on Childermas, the mothers gather in the church with their babes and children, *a duobus et infra*, and the ceremony takes place. The more this ceremony is surrounded with ceremonial and pomp and solemnity, the greater the effect. Going down the aisle, sprinkling mother and child as at the Asperges, a few words of commendation, the blessing repeated in the vernacular, hymns and Benediction of the Blessed Sacrament—all this will prove a powerful means for stemming the tide of childlessness or limitation of children.

People are easily swayed. People have been largely swayed into this situation. They can be largely swayed back to nature. Mothers now find themselves the objects of uncomplimentary remarks for child-bearing, while fathers are exposed to the most scurrilous gibes for increasing the family with another addition. We priests, who should come to the rescue of the decent ones, stand back silent and let our children, the parishioners, who rightly call us Fathers, fight out their hard battles alone. Still worse is it when in the eyes of many our silence gives consent.

By proper announcement from the pulpit or a few paragraphs in the parish bulletin, those can be reached who should hear that their evil tongues are doing the work of the evil one. "*Non multa sed multum*," should be the motto in these remarks.

Bringing out the solemn functions of Mother Church on such an occasion as Childermas offers, will do much towards combatting the spreading evil. Two generations ago parents had natural families, while in two generations hence, to judge from the present outlook, there will be no children at all. The young and unmarried are imbued with the spreading cancer that gnaws at the vitals of Church and State.

Individual efforts beget individual results. United efforts beget universal results. Were this movement supported and encouraged from above, there would be a nationwide movement, making Childermas Day the great occasion to meet an evil that should have been met long ago with some united effort.

Childermas Day falls immediately after Christmas—the feast of children, of homes and of parents. In the church stands the crib, breathing blessings on homes and families. The whole parish is filled with the Christmas spirit that lends itself so well to this ceremony. In the olden times Childermas Blessings were an annual observance.

Children will be quiet in church if allowed to bring some little toy along to keep them busy. Sucklings are quiet if nursed before being brought to church. The gathering will itself be a sermon louder than words and sweeter than talk. Mothers bear their great burden alone, and the blessings of Mother Church are withheld because no move is made that would indicate that we have left the Colonial Period far behind us in this country. The grand ceremonies of the Church are called for, now that our one-time wooden churches have been replaced by churches of brick and stone.

Childermas Blessing has been tried in isolated places and cases with telling effect, showing that, while the enemy discourages big families, priests should encourage them.

H. B.

CASUS MORALIS

False Charge of Solicitation

By T. SLATER, S.J.

Case.—Thomas, a curate, is called to a sick parishoner called Martha. Martha is not dangerously ill, but she cannot go out to church, and wants to go to confession to ease her conscience. Thomas agrees to hear her. Among other sins Martha confesses that out of spite she wrote to the bishop and falsely accused the parish priest of solicitation in the sacred tribunal. Thomas absolves her. Did he act rightly?

(1) What penalties are incurred by those who falsely accuse priests of the crime of solicitation?

(2) What faculties are granted by Canons 900 and 2254?

(3) What about the case?

Solution.—*What penalties are incurred by those who falsely accuse priests of the crime of solicitation?*

By Canon 2363, if anyone in person or through another falsely accuse a confessor before Superiors of the crime of solicitation, he incurs by the very fact excommunication specially reserved to the Holy See, from which he cannot in any case be absolved unless he formally retracts the false accusation, and, as far as he can, makes reparation for the harm done, if there was any; furthermore, a heavy and lasting penance must be imposed on him, while Canon 894 must be complied with. Canon 894 is as follows: "False accusation by which an innocent priest is accused of the crime of solicitation before ecclesiastical judges is the only sin which is reserved to the Holy See on its own account."

According to Canon 2229, § 3, ignorance of the law or even only of the penalty inflicted by the law on transgressors excuses a delinquent from incurring a censure unless the ignorance were crass or supine. The reservation of the sin of falsely accusing a confessor of solicitation is penal, as is clear from the words used by Benedict XIV in the Bull *Sacramentum Pœnitentiæ*, and the preceding doctrine, according to which ignorance unless it is crass excuses from incurring a censure, may be extended to the reservation of this case also. So that, probably at least, one who falsely accuses a confessor of solicitation, but without grave fault does not know that the sin is

reserved to the Holy See, does not come under the reservation (Arregui, *Summarium*, n. 607).

(2) *What faculties are granted by Canons 900 and 2254?*

According to Canon 900, all reservation is without force and effect when either the sick who cannot go out of the house or spouses make their confession on account of their entering upon marriage. According to Canon 2254, in more urgent cases (that is, if censures *latæ sententiæ* cannot be exteriorly observed without danger of grave scandal, or loss of reputation, or if it is hard for the penitent to remain in a state of mortal sin during the time that is required so that the competent Superior may provide) any confessor in the tribunal of penance can grant absolution from the same censures, however reserved they may be, but he must impose the obligation of recurring within a month under penalty of falling again under the same censures (by letter and through the confessor, if it can be done without serious inconvenience, and without giving the penitent's name) to the Sacred Penitentiary or to the Bishop, or other Superior who has faculties for the case, and awaiting his commands. The Pontifical Commission for the Authentic Interpretation of the Code answered on November 10, 1925, that Canon 900 referred to the reservation of sins and not of censures, but that it extended to Papal cases as well as those of other Ordinaries (*Acta Ap. Sedis*, 1925, p. 583).

(3) *What about the case?*

The case does not say on what grounds Thomas absolved Martha. In all probability, he discovered that she knew nothing of the excommunication incurred by those who falsely accuse confessors of solicitation. If she knew nothing about it, she did not incur it. However, her sin was reserved by Canon 894 to the Holy See, but, as she could not go out of the house, the reservation ceased, and Thomas could absolve her if she formally retracted her false accusation, repaired any damage done by it, and accepted a grave and lasting penance. If Martha knew of the excommunication incurred by her, Thomas cannot absolve her by virtue of Canon 900, for that Canon does not refer to censures, and, as the censure of excommunication hinders the reception of the Sacrament of Penance, Martha cannot be absolved from the sin unless previously she has been absolved from the censure (see Canon 2250, § 2). However, in

that case Thomas might use the faculties granted by Canon 2254. Martha is apparently in good dispositions, and Thomas would be able to dispose her so that she would feel it hard to remain any longer in sin and under censure. He might then absolve her from both sin and censure, but she must within a month recur through her confessor to a Superior who has faculties for such a case and obey his injunctions.

ROMAN DOCUMENTS

DECLARATION OF THE HEROIC DEGREE OF THE VIRTUES OF VENERABLE JOHN BAPTIST TRONA

The Sacred Congregation of Rites declares that the Venerable Servant of God, John Baptist Trona, priest of the Oratorian Fathers of St. Philip Neri, has practised the theological and the cardinal virtues to an heroic degree. As a youth he entered the seminary of Monte Reale, and soon after his ordination to the priesthood joined the Oratorian Fathers. The sketch of his life as published in the *Acta Apostolicæ Sedis* (issue of June 2, 1927) tells of his extraordinary zeal and fervor in the priestly work of his community and the great esteem in which he was held by the people among whom he worked. He died on December 13, 1750. His cause was begun in the year 1779, but was interrupted through various disturbances until the year 1903 (Sacred Congregation of Rites, May 15, 1927; *Acta Ap. Sedis*, XIX, 210).

CONFIRMATION OF THE IMMEMORIAL CULT OF BLESSED LUKE BELLUDI, FRANCISCAN PRIEST

The Sacred Congregation of Rites declares that the immemorial veneration of the Servant of God, Luke Belludi, priest of the Franciscan Order, from the time of his death in 1285 to the present, has been proved, and that he is to be honored with the title of Blessed. St. Francis of Assisi himself received Luke Belludi into the Order at the Monastery of Arcella near Padua in the year 1220. After his ordination to the priesthood, he was the companion of St. Anthony of Padua on that Saint's missionary tours, and he attended St. Anthony in the last moments of his life (Sacred Congregation of Rites, May 18, 1927; *Acta Ap. Sedis*, XIX, 213).

DECLARATION OF NULLITY OF THE MARRIAGE OF MARCONI- O'BRIEN

Guglielmo Marconi, the famous inventor, married Miss Beatrice O'Brien in the Anglican church of St. George at London on March 16, 1905. Mr. Marconi had been baptized a Catholic in Italy, but his mother raised him in the Anglican Faith. The couple lived together until 1918, in which year they separated by mutual consent. As his

wife went with another man, Mr. Marconi got a divorce in 1924, and afterwards requested the Archbishop of Westminster to institute proceedings for the declaration of nullity of his marriage so that he might marry according to the laws of the Catholic Church.

The reason for the declaration of nullity of the marriage advanced in this cause is that both Mr. Marconi and Miss O'Brien agreed before the marriage that, in case they should not be satisfied to live together in marriage, either party might at any time invoke the law of the Church of England for a divorce. The mother of Miss O'Brien was not well pleased with the proposed marriage, and insisted that Mr. Marconi agree that, if he and her daughter should not get along peacefully, he would have no objection to a divorce. Mr. Marconi, who was baptized a Catholic because his father was a Catholic but was brought up from infancy as an Anglican by his Protestant mother, expressly agreed to this condition. Now, in virtue of Canon 1081, § 2, a marriage is invalid if one or both parties by a positive act of the will exclude marriage itself, or every right to conjugal intercourse, or an essential quality of marriage (unity and indissolubility). The marriage was, therefore, void from the beginning, and it was not validated in the course of time by the parties living in marriage, because they did not know of the invalidity of the marriage, and therefore could not have the intention to validate it (Roman Rota, April 11, 1927; *Acta Ap. Sedis*, XIX, 217-27).

PONTIFICAL APPOINTMENTS

Most Rev. Paschal Robinson, O.F.M., of the Holy Name Province, New York City, has been promoted to the Titular Archbishopric of Tyana.

Right Rev. Henry Rohlman, of the Archdiocese of Dubuque, has been promoted to the Bishopric of Davenport, Iowa.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. John J. Dougherty (Diocese of Wilmington), Edward Mikle (of the same Diocese), Joseph Joch (of the Diocese of Newark).

The following have been appointed Privy Chamberlains of His Holiness: the Rt. Rev. Msgri. Joseph Foley, William Sloan, and Amos E. Giusti (Diocese of Springfield, Ill.).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of September

THIRTEENTH SUNDAY AFTER PENTECOST

Liberty Under the Law

By W. F. CUNNINGHAM, C.S.C.

"Why then was the Law?" (Galatians, iii. 19).

SYNOPSIS: *Introduction:*

I. *Lawlessness and loose thinking.*

II. *Youth, Age and loose living.*

Body: The Two Views of Life.

I. *The New View of Life.*

(1) *Principle: life its own end.*

(2) *Means: control of forces of nature.*

(3) *Result: a liberty that leads to license.*

II. *The Old View.*

(1) *Principle: man fallen, but can rise again.*

(2) *Means—control of self.*

(a) *Natural: self-help, discipline.*

(b) *Supernatural: help from on high, grace.*

(3) *Result: liberty under the law.*

Conclusion: "The freedom wherewith Christ has made us free."

We have heard so much lately of the lawlessness of youth that no one will wonder if, at the bottom of all this talk, there is discovered a lot of loose thinking. Conditions in this age in which we live are rapidly undergoing change. But human nature is a stable element, even in periods of revolution, and we must expect to find man today driven by the same desires and animated by the same motives as he has ever been. A little clear thinking will reveal this to be a fact.

What is the matter? What's wrong with the world? Or more particularly, what is the spirit that is surging within youth, giving occasion to all this talk about lawlessness and loose living? I am in perfect agreement with the answer to this question, given by one who had the happy faculty of combining clear thinking with forceful expression: "Youth never yet lost its modesty where age had not lost its honor; nor did childhood ever refuse its reverence, except where age had forgotten correction" (Ruskin). If there is something

wrong with youth, you may be sure that same thing is wrong with age. The younger generation is only following in the footsteps of the older. A little serious thought on this matter will reveal that there has been a radical change in people's thinking, revealing itself in their manner of living. A new philosophy is animating this age. There has been a shifting of standards, a drifting away from those old beliefs that held both youth and age loyal to those virtues that stand for the best in the nature of man. What is this new view of life?

THE NEW VIEW OF LIFE

In the materialistic evolution rife today, man is nothing more than a highly evolved animal. He is the resultant of the forces of nature playing upon the crude matter of the physical universe. His task, therefore, is to get a higher control of those same forces in order that he may make this world a more comfortable place to live in. Life is its own end. Since it is its own end, it must be made worthwhile in itself. In this task man is master. Today he is man, but tomorrow, through the more efficient control of his physical and intellectual forces, he may develop into superman. This is his only aim, and anything hindering the achievement of this aim must be swept away. The only failure is to be weak; the only success, to be strong. The only laws to be obeyed are those of physical nature, and they are to be obeyed in order that further control may be developed with a consequent increase in the comforts of living. Sin has dropped out of the vocabulary of those creating this literature, and the word "anti-social" has been substituted, thereby indicating again the emphasis placed upon the betterment of society, in place of the improvement of the individual.

With no law above him, man is master of all. Once he has gained control of nature, his end is achieved. Not a word in this view of life about self-control. This is a liberty, indeed, but it is a liberty that leads to license.

THE OLD VIEW

Contrast now this view of life with that which has dominated man through the ages: belief in a personal God, and man as His creature. In this older view, in its Christian interpretation, man

created by God in a supernatural state was endowed with gifts his created nature had no title to, conferred upon him out of the generosity of an all-loving God. Unhappily, however, man so endowed and so elevated to a supernatural plane fell from that high estate in response to the appeal of his lower nature. But man was not abandoned by God. On the contrary, he was promised a Redeemer, who would raise him up again and set him on the road to life with God—a Redeemer in the person of Jesus Christ. His Death upon the cross for us reopened once more the Gates of Heaven. In doing this, however, man was not deprived of his greatest attribute, namely free-will. Salvation for man demands his coöperation. The arms of Christ extended on the Cross symbolize the gates ajar, but man must walk in of his own free will.

SELF-HELP—DISCIPLINE

But in this journey along life's road that leads to the gates Christ has opened for us, man has two helps to keep him from straying into the wilderness of animal passion, on the one side, or the waste of human pride, on the other. The first is a natural means, man helping himself. Fallen, weakened human nature we designate by the word "concupiscence," or in St. John's words: "the concupiscence of the flesh, of the world, and the pride of life." To offset this concupiscence man must put himself through a period of discipline. Like an athlete, he must go through a period of training, during which he submits himself to doing the disagreeable and the difficult, in order that he may be able to do the noble and generous when occasion demands. This is the Church's doctrine of mortification, and the world will hear none of it. The cry of the world is: "Give us possessions, pleasure, power." The words of Christ were: "Deny yourself, take up your cross and follow Me." In the organized asceticism of the Church we see this doctrine of mortification lived on the high level of the religious life, under the three vows of poverty, chastity, and obedience. To the cry of the world for possessions, the religious replies: "I will do without." To the cry for pleasure, he says: "I will deny myself." To the cry for power, he answers: "I will obey." In this view self-development comes through self-denial.

HELP FROM ON HIGH—GRACE

But, in his endeavor to regain the heights from which he has fallen through the transgression of our first parents, man has not been left alone. Christ not only came; when He departed, He left special means and helps by which man could overcome his lower nature and live the higher life. This is what we mean by "grace"—help from on high. The channels through which grace flows into our souls are the Sacraments and prayer, particularly in the form of petition to God for help in this struggle.

LIBERTY UNDER THE LAW

These are the two contrasting views of life that are forever at war in this world. Out of one issues the struggle for a liberty that leads to license—not to self-control, but to control of the physical forces of nature in order to turn them to the further gratification of man's lower desires. Out of the other issues the struggle for liberty under the law. The law is God's; liberty here means freedom from the slavery of animal passion, the "liberty which we have in Christ Jesus" (Gal., ii. 4).

"THE FREEDOM WHEREWITH CHRIST HAS MADE US FREE"

When we return now to our question: "What is wrong with the world?" it is evident that the trouble is not primarily with youth; it is with age. It is the adult generation that has thrown off the obligation to live under the law of God; little wonder that youth follows in its footsteps. Our obligation, then, is to understand wherein the falsity of this philosophy lies, and to fight against it. We must beware of looking upon this life as an end in itself, with its only aim pleasure, possessions and power. Rather, it is a road to a higher life; and, in order that we may follow that road, we must remember first of all our weakened fallen nature, and submit ourselves to moral discipline to transform that weakness into strength. In this fight we have help at hand—the grace of God flowing into our souls—if we will only ask for it in prayer and seek it in the reception of the Sacraments. Through these two means we can liberate ourselves from the pull of animal passion, and free ourselves from the pride of human power. Thus we will achieve true liberty. In St. Paul's

words, "we are . . . children . . . of the free: by the freedom by which Christ has made us free" (Gal., iv. 31).

FOURTEENTH SUNDAY AFTER PENTECOST

God or Mammon

By G. L. CAROLAN

"No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon" (Matt., vi. 24).

SYNOPSIS: A self-evident truth, yet one which is often not duly considered, nor are the obvious deductions realized.

- I. We must definitely choose between the service of God and that of Mammon.*
- II. The two services are mutually irreconcilable.*
- III. No doubt as to which of the two is the better, but many people try to compromise.*

The truth of this statement is not open to doubt. It is self-evident. We may wonder, at first, why our Blessed Lord thought it necessary to announce it so solemnly. Yet, it belongs to a class of truths which are at once evident when attention is directed to them, but which yet are apt to be overlooked in practice.

The passage from which the text is taken occurs at the end of that wonderful compendium of Christ's teaching, the Sermon on the Mount, and is made up of sayings which are epigrammatic in their terseness, yet contain a wealth of doctrine.

The text implies three facts—namely, that we must definitely choose between the service of God and that of Mammon, that the two services are mutually irreconcilable, and that, though it is clearly evident which of the two is the better, still men either deliberately blind themselves to this or else try to make some sort of a compromise.

WE MUST CHOOSE GOD OR MAMMON

"Mammon" in Syriac means "riches" or "money," and for most people it is between the service of God and the acquiring of actual wealth that the choice has to be made—either once for all or from time to time as the occasion may arise. One does not seek after

riches and wealth for their own sakes, but for the advantages which the possession of them gives. The actual piece of metal or token of money is of itself valueless, but, as the medium of exchange, it is the means of acquiring what things we may desire. Now, by an easy extension of this idea, there may be included under the head of "riches" anything whatever which, from its extreme desirability to any individual, appeals to such a one with a force similar to the appeal of wealth. For instance, mental talents, beauty of face or form, social influence, the call of ambition, or any other way in which the desire of self-gratification may induce a man to run counter to the commands of God. It is this last point which counts; for the reason why wealth or other similar things are valued is precisely because they minister in some way or other to our self-love and gratification. And between the service of "riches" in the widest sense and the service of God we must make our choice. Nor is it possible to stand on one side and maintain a neutral attitude, for by refusing to give ourselves to the service of God we thereby commit ourselves to the service of self. And, indeed, the call and lure of these things is so strong that we could not maintain a neutral attitude even if we would. Our whole experience of life shows us that the choice has to be made, not only in the definite set and plan of our lives, once for all, but also on many individual occasions.

THE TWO SERVICES ARE IRRECONCILABLE

Does this then mean that we are debarred from all pursuit of riches? Are we to be shut off from all gratification? May we never indulge our fancies and desires? No, certainly, this is not demanded of us. To understand Our Saviour's meaning we must consider the force of the word "serve," which, in the light of the Greek text, is far different to our usual rendering. It means "be the slave of," "be given up to," "be thoroughly devoted to"—not with the idea of service as we understand the word (when the one serving has the power to terminate the contract at will), but service such as given by a slave who is handed over absolutely to his master, becoming a mere chattel, owned with a right against which there is no appeal.

Is it at all possible that one thus given over to the service of riches would have any inclination to serve God! Take the man whose whole aim in life is the actual making of money. He becomes

so possessed by the desire for wealth that his being throbs with the pursuit of it, as if under the influence of a raging fever. His thoughts are of money, his speech is of money, his actions either make or save it. The very air about him seems to be tainted by the odor of money, so that the sordid stench of it nauseates those who come his way! Whatever interferes with his worship of the god, Mammon, is ruthlessly thrust aside. Not the closest and dearest ties of kindred and friendship, not the promptings of honor and of self-respect, can influence him. Has the service of God any chance with such a man!

Apply a similar line of reasoning to the state of a soul given over to the service of self along any of the lines which have been previously suggested, and a like conclusion will result. What sins have been committed for the sake of ambition, for the sake of personal pride and vanity! Is there any depth of miserable meanness to which a soul thus the slave of self will not descend!

Again, we can easily see that the standards and ideals of such a one are at every point directly opposed to the standards and ideals demanded by the service of God.

NO DOUBT AS TO WHICH IS THE BETTER

There could not have been any doubt in the minds of those who listened to Our Blessed Lord, as He spoke His warning, in the matter of choice between the service of God or that of Mammon. Similarly, there cannot be any doubt in our minds on the same question. Remembering our interpretation of the word "service," the subject is simply beyond argument. Yet, we may easily form a wrong idea of the extent of our obligations, and so cause ourselves unnecessary trouble of mind.

On the one hand, we must keep this fact clearly before us, namely, that a reasonable desire to make money, a desire which is tempered and restrained, is not in any way wrong, nor was it forbidden by Our Lord. Similarly, a reasonable desire for pleasure, enjoyment, or other forms of self-gratification, are not blameworthy.

On the other hand, however, this is equally certain, that there is ever present a situation fraught with the greatest danger, inasmuch as money and the power which money gives, pleasure and the thrill

of unrestraint, have an attraction so strong that we may be swept off in a riot of emotion which defies either analysis or resistance.

MANY TRY TO COMPROMISE

There are, alas, those who deliberately and in cold blood choose the service of Mammon rather than that of God. But for the majority of those who are enslaved, the tragedy has been the result either of an unwillingness to look facts in the face, or of a futile attempt to reconcile the irreconcilable.

Clear as the fact may be theoretically, we have in practice forcibly to convince ourselves that there is greater hope of combining oil and vinegar into one stable compound than that the opposing services which we have been considering should ever work in harmony.

We must set our minds definitely and without any compromise on the straight line of the service of God. To the generous, loyal and exact carrying out of this "service" we must devote ourselves—"service" in the full sense of the word which we have previously considered—jealously watching lest any pursuit of other aims may deaden the hard fact of our supreme responsibility.

How many and subtle are the snares which beset us! The insidious plea of business necessity urging one to whittle down the claims of honesty to the vanishing point! The force of the example of those who reckon not how they live so it be pleasantly! The gnawing weariness of regular unbroken restraint, which, by contrast, gilds the attraction of the "free rein"!

With all these there cannot be, as we value our safety, any dalliance or sympathy. Only the well-worn truth, hard and pitiless in its stark reality, will avail: "No man can serve two masters."

FIFTEENTH SUNDAY AFTER PENTECOST

The Sleep of Death

By FERDINAND HECKMANN, O.F.M.

"And He said: Young man, I say to thee, arise" (Luke, vii. 14).

SYNOPSIS: *Introduction: In the three raisings of the dead to life our Divine Saviour demonstrated not only His power over life and death, but also showed that death is only a sleep.*

- I. *God created man immortal in soul and body, but by the first sin man lost the immortality of the body and the superadded life of the soul, sanctifying grace. The latter was restored to him fully by the Passion and Death of the Saviour, but the death of the body was changed by this Passion and Death and especially His glorious resurrection into a sleep from which man will be roused on the Last Day.*
- II. *The sleep of death is a well-merited rest after the labors and troubles of this life.*
- III. *Death would be a real evil if man were always to remain in the grave or an annihilation of his soul and body took place, as is the case with the brute; but the words of the Saviour tell us of our resurrection on the Last Day.*
- IV. *The difference between the sleep of death of the just and of the sinner.*

Among the many miracles which our Divine Saviour performed during the three years of His public life, we find three raisings of the dead to life: the raising to life of the daughter of Jairus, the raising to life of the young man of Naim, related in today's Gospel, and the raising from death of Lazarus. The daughter of Jairus our Divine Saviour raised to life again almost immediately after her death, her body being still in her father's house; the young man of Naim, while his body was being carried out of the city to the place of burial; and Lazarus after his body had rested three days in the grave and decomposition had begun to set in. The daughter of Jairus He raised again to life by taking hold of her hand; the young man of Naim by saying: "Young man, I say to thee, arise"; and Lazarus by calling out to him with a loud voice: "Lazarus, come forth." Our Divine Saviour said to His disciples of Lazarus: "Lazarus, our friend, sleepeth," Of the daughter of Jairus: "The girl is not dead but sleepeth." So, He said to the young man in today's Gospel: "Young man, I say to thee, arise." In His eyes death is only a sleep. He calls the dead to life again, as we rouse a person out of sleep. Death, therefore, is only a sleep. This thought should be a source of consolation and of joy for us.

GOD CREATED MAN IMMORTAL

"God made not death, neither hath He pleasure in the destruction of the living," says the Wise Man (Wis., i. 13). When God created man after His own image and likeness, He not only gave him an immortal soul, but bestowed upon him also immortality of the body.

If Adam had not sinned, man would not have seen death, but, after having spent some time on earth, would have been taken up into heaven like Henoch and Elias. For after God had created Adam and "put him in the paradise of pleasure to dress it and keep it, He commanded him, saying: Of every tree of paradise thou shalt eat; but of the tree of the knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death" (Gen., ii. 17). This death was a twofold one—the death of the soul through the loss of sanctifying grace and the death of the body. The death of the body is, therefore, a punishment of sin. This we are expressly told in the sentence God passed on Adam after sin: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken; for dust thou art and into dust thou shalt return" (Gen., iii. 19). St. Paul tells us the same when he writes to the Romans: "By one man sin entered into this world and by sin death; and so death passed upon all, in whom all have sinned" (Rom., v. 12); and again he says: "The wages of sin is death" (Rom., vi. 23). Mankind, therefore, in consequence of the sin of its first parents, according to the words of St. Paul, was condemned to a twofold death: the death of the soul, which consists in the loss of sanctifying grace, and the death of the body, which we all must undergo. Even as a dead person cannot raise himself to life again, so also fallen man could not restore to himself the supernatural life of the soul, sanctifying grace. But God in His infinite love and mercy took compassion on fallen mankind, and sent His only-begotten Son into the world to redeem the human race from sin and death which was its consequence. Jesus Christ by His bitter Passion and Death restored the supernatural life of the soul—sanctifying grace—to man, and this grace is given to us in holy Baptism; and, if we lose it again in mortal sin, we can regain it in the Sacrament of Penance. The immortality of the body the Saviour has not restored to man, but He has changed this death of the body into a sleep. For that we shall rise again from death is a fruit of the bitter Passion of our Divine Saviour, and especially of His glorious Resurrection which is the complement of the Passion. "But now Christ is risen from the dead, the first fruits of them that sleep," writes St. Paul to the Corinthians; "for by a man came death and by a man the resurrection of the dead. And, as in Adam all die, so

also in Christ all shall be made alive" (I Cor., xv. 20-22). Our death, therefore, is only an apparent death, for no destruction of man takes place as is the case with the brute. Death separates the soul from the body, but only the latter decays and goes over into corruption; man's soul lives for all eternity and will be united again to the body on the Last Day. As the seed which is sown into the field goes over into corruption only to come forth again from the bosom of the earth to a new life, so also after death our bodies are buried in the earth only to rise again on the morn of eternity. As the sun goes down only to rise again, so we go down into the grave only to rise again. As the trees seem to die in the Fall only to renew their life in the Spring, so we seem to die in the fall of life only to rise again to a new life in the spring of eternity

DEATH IS A WELL-MERITED REST

Death is a well-merited rest after labor and trouble, for man's life on this earth is nothing but care, labor and trouble from the day of his birth till the last day of his life. "Because thou hast eaten of the tree, whereof I commanded thee that thou shouldst not eat," said God to Adam, "cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; . . . In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken" (Gen., iii. 17-19). Such is the punishment of sin. By death man is freed from all care, labor and trouble. This world is called, and is, indeed, a valley of tears. We enter into this world weak and helpless, shedding tears; during the course of our life we shed many tears; we will depart from this world with tears in our eyes, and only death will wipe away these last tears and free us from all pain, sorrow and suffering. Death is, indeed, only a soft sleep, a well-merited rest.

DEATH WOULD BE AN EVIL IF IT MEANT OUR ANNIHILATION

Death would be an evil, if we were always to remain in the grave, or if an annihilation of the soul and body would take place. But God never completely annihilates anything He has made, for that would be against His wisdom and goodness. Our soul, we know and believe, is immortal, and in regard to our body our Divine Saviour

has said: "I am the resurrection and the life; he that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me shall not die forever" (John, xi. 25, 26). His death is our death, and His resurrection our resurrection. He says: "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up on the Last Day" (John, vi. 55). And again: "Amen, amen, I say unto you, that the hour cometh when the dead will hear the voice of the Son of God, and they that hear shall live" (John, v. 25). This has been the belief of all Christian nations, and holy Job exclaims: "I know that my Redeemer liveth, and that I will rise again from the earth on the Last Day and in my flesh I shall see my God" (Job, xix. 25). St. Paul, writing to the Corinthians, says: "Our body is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body" (I Cor., xv. 42-44). And our Divine Saviour says in the Sermon on the Mount: "Be glad and rejoice, for your reward is great in heaven" (Matt., v. 12).

THE SLEEP OF THE JUST AND OF SINNERS

We can, therefore, with our Divine Saviour call death a sleep. But all men will not sleep the same sleep of death. The sleep of a healthy person is different from the sleep of a person that is ill. The sleep of death of the just, the pure, the innocent, the penitent will be like that of a healthy person—sound and undisturbed. "Blessed are the dead that die in the Lord," says Holy Writ. "From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them" (Apoc., xiv. 13). The sleep of an ill person is restless and disturbed by many dreams. Such will be the sleep of death of the sinner. The Psalmist says: "Precious in the eyes of the Lord is the death of the just; but the death of the sinner is very evil" (Ps. cxv. 15).

In order, then, to enjoy a well-merited rest after our labors in this world and after our death the reward of our good works in this vale of tears, we must lead a good life, a life of innocence, a life of penance for our sins. For, as our life has been, so will our death be—good or evil.

SIXTEENTH SUNDAY AFTER PENTECOST

Humility a Practical Virtue

By JOSEPH A. MURPHY, D.D.

"Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted" (Luke, xiv. 11).

SYNOPSIS: *Introduction: Scene of Gospel.*

- I. Humility is practical truth.*
- II. Those who oppose it have wrong notion of humility.*
- III. We need this lesson in America.*
- IV. Learn humility from self-knowledge.*
- V. Example of Jesus Christ, the Blessed Virgin Mary, and the Saints.*
- VI. Humility is not servility, and is a help rather than a hindrance in American life.*

With a few incisive strokes St. Luke gives us a vivid picture of human nature in this morning's Gospel. It is the story of a small group, in a small town, many centuries ago; but, without retouching, it is a picture of life today, here in our own country, and it teaches a lesson as badly needed now as then.

Pride is a vice close to the human heart, the most common as it is the most insidious of vices. Always trying to conceal itself, it poses in the Gospel of today as religious zeal. The hypocrites who bothered our Lord with a question of Sabbath observance, pretended to be zealous for the Law, but they were not at all concerned about the satanic pride in their hearts. They were watching our Lord with eyes of envy and hatred, trying to compromise Him before the people with their tricky dilemma. He noted their pride. He read their hearts. He saw their pitiful scramble for place, for honor. These hypocrites make us ashamed of humanity, when we see them in the presence of Christ. They are so petty and mean, so unworthy to be with Him. There is only one commanding figure in the picture. It is the figure of Christ, who said: "Learn of Me for I am meek and humble of heart."

The Pharisees are small, because they are proud. Pride is always small. Humility is always big, big enough to see how limited humanity is at its best, big enough to face the truth. Pride hates the truth, for pride is a lie, and the embodiment of pride is the father of liars. Humility is truth, and He who said: "I am the truth,"

also said: "I am humble of heart." If there is any lesson He wished to impress upon us, it is that of humility.

HUMILITY IS PRACTICAL TRUTH

There are all about us today those who condemn the practice of humility, because they have a perverted notion of this virtue. They think of that arch-hypocrite, Uriah Heep, with a cloak of humility over his rascally heart. Far from being humble, he was insanely proud. Humility cannot be condemned without condemning truth, for it is truth. The truly humble man is always striving to arrive at truth. He never knows it all. He is always willing to learn. The proud man knows it all. He is not willing to learn. He invokes his experience, his money, his success. He doesn't want advice; he is always right, and everyone who opposes him is wrong. His friends are only those who agree with him. He is intolerant of honest difference. He cannot even learn from the mistakes he constantly makes. He will never admit even to himself that he is headstrong, imperious, arrogant—in a word, proud. If he would admit that, he would be a long way on the road to truth or humility.

St. Augustine—perhaps the most brilliant genius of the ages—learned of the depths of the sublime mystery of the Trinity from a child playing on the beach. The proud man could not do that. Once let a man think that he knows it all, and he is lost, even though he be a genius. Indeed, we should erase the word "genius," which may have been placed prematurely against his name, and write him down as "ordinary clay." Oh, how many young men with a spark of genius in the professions, or in business, or in art have extinguished that spark in the cold water of pride, for not only genius but even the angels of God fell through pride!

Humility is the cornerstone of Christian life. It is, therefore, eminently practical. We Catholics must learn and must preach from the housetops that the only road to happiness here and hereafter is the road of fidelity to Christ and His teachings; that these teachings are not unpractical theories or Utopian dreams, but that they are the only sane and truthful philosophy of life. The teaching of Christ is sanctified common-sense. There is a tendency here in America to decry humility as out of place in the modern world, an inhibition contrary to nature and progress.

There is not a law of Christ or the Church which restricts human freedom or natural instinct, inasmuch as they make for the ultimate happiness and security of the race. Extreme ascetics and pietists have been as sorrowfully condemned as extreme laxists. Therefore, if moderns condemn the practice of humility as unpractical in the world of today, we may be sure that they are barring even in this world the road to happiness which normal humanity wishes to pursue.

WE NEED THIS LESSON

We need this lesson in America. We are young, strong and confident. We are very unwilling to learn from the past. Our boast is progress. We sail recklessly ahead into the uncharted seas of the future without a backward glance at the beacon lights of the ages. God only knows what reefs, what shoals, are ahead which may wreck us as in the past they wrecked civilizations equally vigorous and confident. Real humility alone will save us in the future as it saved us in the past, for in the greatest crisis the nation ever knew God sent us Lincoln, a really humble man to be the Captain of the people.

The rugged honesty, simplicity and love of truth which marked Lincoln's acts and utterances, are characteristic of a humble man, and therefore of a great man. His life is the complete refutation of the false notion that a truly humble man cannot succeed in America. We Catholics try to follow the path of humility and honesty, not because, as Franklin says, it is the best policy, but because Jesus Christ commands it. However, we like to realize that Christ has asked us to do nothing that is suicidal to happiness or success, nothing that is unpractical or not consonant with the natural ambition of every man to do his best and to make the most of the talents which God has bestowed upon him. We must strive to be truly humble, but we must also render an account of our stewardship.

LEARN HUMILITY FROM SELF-KNOWLEDGE

What is wanted is genuine humility, genuine truth. We do not want to live in a fool's paradise. We want to know ourselves, our origin, our possibilities and limitations, our purpose on earth. Socrates maintained that this was the supreme knowledge. We can

learn some of this from self-study, some from nature, much more from Christ. The more we study, the more we shall see how really insignificant we are, how brief is our span of life. We shall feel compelled to cry out with David: "What is man that Thou art mindful of him?"

All around us is order, is power, is mystery; all around us is God's providence working incessantly. We are beggars, subsisting on His bounty. What have we of ourselves to boast about; wherein can we take pride? If we would consider man's greatest work, let us stand at the foot of the cross and realize that this is what we have done. We should, indeed, be proud of ourselves!

St. John Chrysostom says that the grave is the school wherein to learn humility.

*The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour.
The paths of glory lead but to the grave.*

We find in the wilderness the graves of a great people, and from a monument or two, with infinite pains, we add a page to history. Vanity of vanities and all is vanity! God grant to America this true understanding of humility! God give us grace to translate our understanding into action!

Humility in action! It is never loud, vulgar or ostentatious. It avoids singularity in conduct and manner. It is not conspicuous by downcast eyes, slouchy gait, shabby, unkempt dress, or dejected mien. It is not sad, but rather merry like Francis of Assisi or Thomas More. It does not call attention to itself by assertion of humility or uncalled-for self-blame. The humble man does not think himself better than others, but esteems others above himself. He does not choose the highest place. He rejoices in suffering and humiliation, because he knows it brings him closer to Christ, and that he that exalteth himself shall be humbled and he that humbleth himself shall be exalted.

It is said of the Bourbon kings of France that they learned nothing and forgot nothing. Why limit the incapacity to profit by mistakes to the Bourbons? Is it not true of many of the leaders of the modern world? Do we not see that the effort to run governments, schools, businesses, or even the family without Christ, is a ghastly

failure? Cannot we learn from Christ our King a simple lesson, that love based on Christian humility is the only remedy for the evils which beset us? "Little children, love one another," He tells us again and again. "God so loved the world that He gave His only-begotten Son." "He humiliated Himself unto death, even unto the death of the Cross."

HUMILITY IS NOT SERVILITY

Real humility is not weakness. It is strength. Real humility is not lying hypocrisy, but genuine, earnest striving for truth, for in the truth alone are we made free. "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." To live true to oneself, to neighbor and to God is the ideal of the humble man.

Do not believe for a moment, then, dear brethren, that genuine humility is a hindrance or a handicap in the battle of life. Humility does not militate against success, but makes for it. But let it be genuine humility. Feigned humility is sickening hypocrisy. God sees it at once. Man senses it sooner or later and despises it. But both God and man love genuine humility like that of Christ, His Blessed Mother and Saint Francis. The truly humble are those who gain the world by losing it, who lose their lives to save them. "God resisteth the proud, but to the humble He giveth graces." No! Genuine humility, far from being a barrier to humanity in the pursuit of happiness, is a positive help. It is a real solvent for the problems of human kind.

With all their faults, and boastfulness is apt to be one of them, the American people should be able to see the value of humility. The basis of our political equality is the proposition that all men are created free and equal, a proposition which outside the concept of Christian humility has no meaning or sense whatever. Our forefathers brought forth on this continent a nation dedicated to this proposition and the cornerstone of our liberty is the cornerstone of our Christian faith—humility. We are all born equal in the sight of God. We are all equal before His Law. There are no exceptions. We shall all be judged with absolute impartiality, for God is no respecter of persons.

Let us Catholics, then, study to acquire the virtue of humility; let us follow the example and command of Christ, as His Saints have done, and especially His Blessed Mother, and truly henceforth all generations shall call us blessed for we shall have helped to establish on earth the blessed reign of Christ the King, a reign of truth and peace, for everyone that exalteth himself shall be humbled and he that humbleth himself shall be exalted.

CONFERENCES FOR THE HOLY HOUR

VIII. The Public Life

By GEORGE H. COBB

The life of Jesus in Nazareth and in the tabernacle is obscure and silent, so that we easily recognize the resemblance between His thirty years of hidden life and His Eucharistic life. But how can His dwelling in our midst in any sense be compared to His public life? A few pages of the Gospel describe His hidden life of thirty years; many more pages are requisite to give the briefest description of His three years' public life. That life, so full of movement and activity, seems hardly to be commemorated in His life in the tabernacle. Let us see.

I. HIS PUBLIC MINISTRY.

The Acts of the Apostles tell how Peter, busy in the exercise of his fruitful ministry, was approached by Cornelius, a Roman officer, who begged the Prince of the Apostles to come and evangelize him and his household at Cæsarea. Peter accepted and found in the house of this officer a large number gathered together and eager to hear the word. Beginning with the baptism in the Jordan, the Apostle painted a picture of our Lord's public life, His preaching and miracles. He summed up our Lord's life in these few words: "who went about doing good" (Acts, x. 38). He went about, for His public life was a continual travel, and He scattered His gifts liberally as He passed along. Physician of the body and still more of the soul, He gave light to the blind, hearing to the deaf, power of movement to the paralyzed, deliverance to demoniacs, health to

the sick, resurrection to the dead. To the afflicted He gave comfort; to those disinherited of worldly goods, the most magnificent compensation. The Jesus of to-day in His hidden home is the same as the Jesus of yesterday who trod the ways of Galilee.

II. HIS EUCHARISTIC MINISTRY.

"He went about doing good." These words reveal His Apostolic life in the Eucharist. He passes along, scattering His benefits right and left. He is for ever going about—now handled in sacrifice, now exposed to adoration, now distributed in Holy Communion, now carried along the streets as Viaticum. In Catholic countries, on Corpus Christi, you see the Blessed Sacrament carried forth into the open in triumph, amidst the pealing of bells, and the roar of human voices in acclamation, blessing the decorated houses of the faithful and the public squares, resting for a while on the temporary altars erected en route.

Even the life of Jesus in the Sacred Host is transitory. If He descends from heaven, it is to serve as nourishment to priest and people. His tabernacle is but a waiting-room, where He sighs for the opportunity to give Himself to men in Holy Communion, for that is His final and constant destination. Each Host passes away, but the Eucharist remains, for the Hosts are renewed without ceasing by the vigilant pastor.

Jesus has thus according to His own solemn promise pitched His tent in our midst till time be no more. Nevertheless, our dealings with the Blessed Sacrament are but transitory, for we pass by and will soon be at the journey's end. Then, if we use not the graces that the Hidden God offers us during our passage, they will be for ever lost to us. The same occasions can never return; others may come, but the loss of the first ones can never be repaired.

Sunday Mass passes by, and if we do not profit by it to wash our faults away in the Blood of Jesus, seeking light and strength, a golden opportunity has passed by for ever. If, when possible, we do not hear week-day Mass, it passes by, and with it all the graces that Jesus would have placed at our disposal. One day our Lord appeared to a Saint, His hands full of jewels, and told her: "I only wish to give these away and none will come."

A time, a day, an hour will come when all the richness of His re-

sources will be lost as far as we are concerned. We will then have neither Masses, nor Communion, nor Holy Eucharist, and oh then the bitter regrets that we did not better profit by the many golden chances that came our way!

One day Our Lord with His eyes fixed on Jerusalem, wept: "Ah, why hast thou not known the time of My coming?" Well might He weep for our indifference and neglect.

He scatters benefits. In His mortal life these benefits had always for object the salvation of souls, although He seemed to occupy Himself chiefly with corporal maladies and infirmities.

That was to prove the divinity of His mission, and that He possessed God's omnipotence, though at the same time these things foreshadowed the healing and resurrection of souls.

The same scenes are reproduced in His Eucharistic life with this difference, that miracles appealing to the senses are the exception, whilst divine intervention, invisible and spiritual, is the rule. As of old, He calls to Him all who suffer; He heals the soul of spiritual infirmity, delivers it from slavery to the devil, gives sight to those spiritually blind, hearing to the deaf, prayer to the mute, activity to the spiritually paralyzed, and at times He heals the poor body. Does not that occur frequently at Lourdes in the great Procession of the Blessed Sacrament?

In His public life, He multiplied a few loaves to satisfy fully the hunger of the thousands who had followed Him. To-day, in the Eucharist, millions of us, pilgrims in this vale of tears, are sustained by the Good Shepherd.

In the days of old, we see Him in a profound sleep whilst a fearful tempest placed the vessel carrying Him and His Apostles in constant danger of sinking. But His Heart was watching all the while. It is the same to-day as we cross the ocean of life with its wild waves, and are making for the eternal harbor. He is there in the tabernacle, seemingly asleep. But His Heart is watching. Only have confidence in Him, and you will not perish.

At the moment of the Consecration of the hosts collected together in the ciborium, Jesus, with His divine knowledge, knows what will be His future in each Host—the ingratitude He may expect, the benefits He will scatter abroad, the coldness of this one, the fervor of another, the appalling unworthiness of a third.

Ah, let us cheer His lonely Heart by the earnestness of our preparation and the wealth of our love! He annihilates Himself to find His rest in your heart. He loves and feeds you personally, as though none else existed. As St. Paul says: "Who loved me and delivered Himself for me." Unhappily, even in the presence of God on our altars we are too much distracted by the thousand and one tremendous trifles that play far too great a part in our lives, so that we do not profit as we should by this closest union of Jesus with ourselves. Forget not that Jesus in the Host passes by, and that one day He will pass by for ever when death claims us. "Fear," says St. Augustine, "that Jesus may pass by never to return."

On Easter Day two disciples went to Emmaus, and Jesus joined them on the road and made as though He would continue His way alone. The disciples besought Him: "Tarry with us a while, for the day is now far spent." Oh, happy and inspired invitation! In the Holy Eucharist the rôle is inverted; it is Jesus who asks us to stay with Him, and it is He who says to us at the evening of our life: "Tarry with me, for the day is now far spent."

"Ah, Friend of Friends, how little I have known Thee, how seldom have I sought Thee, how coldly have I treated Thee! Forgive me, and I will consecrate the rest of my days to the persevering and loving cultivation of Thy divine friendship. How can I fear to face my Judge of to-morrow, if He be my friend of to-day?"

Book Reviews

THE EVOLUTION OF PHILOSOPHY

The *leitmotif* that runs through Father Miller's new work on philosophy* and stamps it with a personality all its own, is the conviction that there is a well observable continuity in human speculation, and that philosophical thought depends on life in general. Truth as well as error has its historical antecedents and its consistent organic development. Both also stand in the most intimate relation to the totality of human experience. This conception brings unity into what at first would seem a chaotic mass of unrelated facts, bewildering in their variety and confusing in their multiplicity. It likewise invests philosophy with a practical human interest, and strips it of that appearance of academic aloofness which in the eyes of many has thoroughly discredited it. The results of this unifying interpretation of philosophical thought are reflected in the perspicuous order and the organic arrangement of the subject-matter so strikingly evident on every page of the book and so helpful to the student.

The philosophical problems which have vexed the human mind, and of which different ages have essayed different solutions, cannot be rightly understood unless they are placed in their proper historical setting. The historical background is essential to the full comprehension of any philosophical system. The study of the history of philosophy, therefore, is indispensable in the philosophical curriculum. Though in theory this is generally admitted, practice does not always conform to theory, and perhaps in most of our Catholic colleges the historical phase of the study of philosophy is not sufficiently emphasized. This neglect has a twofold disadvantage: it deprives the study of philosophy of much of its charm, and makes a deeper insight into its problems impossible. The study of philosophy would be vitalized and fructified, if greater stress were laid on the historical aspects of the subject. A reconstruction of the philosophical course along genetic lines would seem very desirable to many experienced teachers. Wherever such a reorganization is attempted, Dr. Miller's up-to-date text will undoubtedly receive due consideration.

In this work we really see philosophy grow. With a real fascination we watch its evolution through the ages. We observe how each generation catches some new glimpse of the truth, and makes some new contribution to the sum-total of human knowledge. We discover that even the Scholastic system, which we are so accustomed to view

* *A History of Philosophy*. By Leo F. Miller, D.D. With an Introduction by Moorhouse F. X. Millar, S. J. (J. F. Wagner, Inc., New York City).

as a finished product and a complete whole that we forget its genesis has had a real history, and experienced reverses as well as triumphs.

The author continually keeps in view the fact that he is writing for beginners, and that their chief need is not abundance of information but clear orientation. Hence, it is his main concern to make the various epochs stand out distinctly and to label them in an unmistakable manner. In this characterization he shows considerable skill. When he divides Greek Philosophy into three periods, which he designates respectively as the cosmocentric, the anthropocentric and the theocentric epoch, the student at once is able to visualize the dominant trends of thought in these eras and to fix them indelibly on his memory. That the bulk of the book is consecrated to Scholasticism, is precisely as it ought to be. Scholasticism is the one system of thought that stands like a rock in the flux of human opinion. Moreover, it is so outrageously neglected by non-Catholic philosophers that in order to restore some balance and proportion we are compelled to give it a position of pre-eminence. That in his exposition of Scholasticism the author avails himself of the most recent researches in this field, need hardly be mentioned. The history of Scholasticism is divided into four periods: the period of preparation, the classical period, the period of decline, and the period of transition. This division, though not accepted by all, is easily remembered, and has the advantage of being self-explanatory. Modern philosophy is covered under the headings of rationalism, empiricism, criticism, idealism, pessimism, and positivism. The treatment is less full than that of Scholasticism, but still fully adequate for the purposes for which the volume is intended. Whilst a rigid economy is here practised, the treatment nevertheless does not become obscure. In fact, the paragraph on Pragmatism, saving as it is of words, may be pronounced a model of lucidity. The most recent philosophy is dealt with rather niggardly. Of course, contemporary philosophy confronts us with an embarrassing abundance of material which makes selection extremely difficult. Whatever lacunæ may be discovered in this part, can easily be filled in a subsequent edition, which the intrinsic merits of the book embolden us to foretell with confidence. The bibliography is well selected, and includes all that the student will need to pursue further studies.

The author has written a book that is well calculated to beget a taste for the study of the history of philosophy in our colleges, and to which the professor will be glad to direct the attention of his students. The external make-up is of exceptionally high quality and deserves unstinted praise.

CHARLES BRUEHL, D.D.

THE BAKER WHO BECAME A SAINT

As a collection of facts and dates, history makes dry and uninteresting reading. There are people with a temper for such things and a passion for all kinds of dry data that make no appeal to the rest of us, who want our history with the heroes and villains standing out in full life-size. Most of us are always interested in a well-told story, though it be pure fiction. The writer of fiction knows that, in order to achieve the desired success with it, he must tell his story in a life-like and appealing way.

Now, why should not the true story of an actual life be at least as interesting as fiction? It is more so, if it is well written. Much of the fiction that is supposed to be a copy of real life, is full of pseudo-sentiment. Its effect upon the reader is often depressing and corrupting, but the story of a life that was lived and fought out against great odds and always fearlessly and nobly, is not only of surpassing interest to any man or woman fighting through life under similar conditions, but it is also inspiring and heartening. Therefore, human interest stories and the biographies of men and of women who played some telling part in the history of their day are always fascinating. And, if the biography is the life story of a man who rose from the ranks of labor to the position and influence of a spiritual empire builder, we are charmed into admiration and imitation even to the point of heroism. This kind of writing is more interesting for real men than fiction, because it is not merely make-believe and romantic, but true, though it may actually violate all the verisimilitudes which good fiction is supposed to conserve.

Why are not such "lives" read more commonly? People want realism. Here it is in abundance. People want action and the interplay of cause and effect in the lives of men. In the story of men and of women who stood and fought for ideals in a world that seeks and idolizes material success there is usually enough interplay of cause and effect. In our days most men who have achieved something notable in their life, or were some kind of leaders in the history of their times, get their biographies written. Much history may be woven into such a biography, and made much more interesting and comprehensible than it is in its usual impersonal form. And a skilful biographer can add greatly to the fame of his subject. Johnson would never have become so famous without his Boswell. Many a greater man is forgotten because he had no Boswell.

*Vixere fortes ante Agamemnona
Multi; sed omnes illacrimabiles
Urgantur ignotique longa
Nocte, carent quia vate sacro.*

—(Horace, *Odes*, IV, 9, 25).

What stories could furnish more charming reading than the lives of modern Saints, of men and of women who lived in surroundings similar to our own, and were troubled, like us, by the same kind of temptations and harassed by the same kind of opposition from people both good and bad? Such stories make real history. They furnish the explanation and interpretation for doings and events which make up the history of an age or of an institution. In the Life of St. Clement Maria Hofbauer* we find a baker by trade, after an Odyssey of trials and wanderings (*adversis rerum immersabilis undis*), becoming a priest at the age of thirty-four. As we are carried along by our interest in his story, we read how great difficulties and trials and disappointments beset his way at every step, until he became a professed member of the religious congregation established by St. Alphonsus M. Liguori, who was still living in the midst of his own great trials. A few days later he was ordained. As we read on, we learn much about the social and political and ecclesiastical condition at that time. We see the same old bureaucracy and politics doing the devil's work. We see how Hofbauer's work was always done under the severest tests of opposition and of persecution. We see how the Saint's aims and efforts finally succeeded—after his death—in spite of everything that politicians and ecclesiastics had done to make those aims and efforts fail. We see how God allows human agencies to have their way, and how in the end He overrules them and makes them serve His own higher aims.

This is church history in its most enticing and instructive form. It is a guide to the understanding of God's dealings with His Church. Young aspirants to the ministry of the Church might very profitably be obliged to read this and similar lives of great ecclesiastical actors, because, by grouping methods and events and results around a great and charming personality, these things become more practically instructive and certainly much more inspiring than the ordinary textbooks of church history. For this reason, too, things are more easily remembered because of the natural association of ideas. Anecdotes scattered through this record of a great life will prove helpful for personal encouragement and for admonishing and encouraging others in their trials and in the opposition they sometimes meet even from good people.

Through such reading one comes to realize that the Church must always be a militant body. The careful and controlled reading of a few such lives would fix this conviction in the minds of clerical students and prepare them for expecting trials and disappointments in

* *St. Clement Maria Hofbauer, C.S.S.R.* By the Rev. John Hofer, C.S.S.R. Translated from the Third German Edition by the Rev. John B. Haas, C.S.S.R. (Frederick Pustet Co., New York City).

their future work as priests without losing courage and confidence. Somehow they must learn that nothing can be done for God and His Church without going through the fires of opposition and of assorted sufferings. The prophet's words, "My ways are not your ways," are here fully verified. They must be verified because they are God's own declaration about the difference between His Providence and man's views and ways. Men become too self-complacent, if their plans and efforts are too easily successful. Difficulties and humiliations and disappointments are the inevitable conditions for any real success in extending Christ's kingdom among men. So Hofbauer was tried to the very utmost in all his plans and undertakings. His plans for the good of the Church and his labors for the good of souls were constantly interfered with and blocked and brought to naught, and yet God's designs were best served in this manner. Meanwhile the Saint in the making was refined and sanctified by these failures. We learn all this from documentary evidence as we read this life of the first Redemptorist north of the Alps.

A course of such reading might help some men who erred from the straight and safe way far better than disciplinary and other more or less harsh measures. If such reading has protective value, it also has healing and curative value. It is a vehicle for God's grace, because a heart not altogether hardened cannot resist the gentle influence of such a well-written story.

It must be said to the credit of Hofbauer's biographer that he gives us an honest, full view of his subject, without glossing over his weaknesses, peculiarities, defects, and mistakes. Most honest men—and surely the Saints—would ask of their biographer with Othello: "Speak of me as I am, nothing extenuate, nor set down aught in malice."

Translation is exacting work and demands a fine knowledge of both languages concerned. An idiomatic and flawless translation is a desideratum, but in a work of this kind we are satisfied with a fair rendition of the original. And this is about all we find in this work. There are Germanisms in diction and in construction. Still, on the whole, the work is done well enough. It is so interesting and satisfying and wholesome a story that we are willing to condone minor blemishes in the translation.

FATHER WALTER, O.S.B.

THE PRIMITIVE CHURCH

That the Catholic Church was destined for persecution in every age until the end of time, was prophesied by Christ: "The servant is not greater than his master. If they have persecuted Me, they will persecute you." The judaizing influence, the ten persecutions, the pagan philosophers with their weapons of calumny and scorn, assailed the

Church of the first centuries. The Apostles were imprisoned, scourged and martyred. Heresies and schisms divided the seamless robe of Christ, while Kings and nations assailed the faithful and their leaders. The history of the Church was corrupted and interpolations inserted in the writings of the Christian authors. After the pseudo-reformation, the same tactics were employed, and, under the guise of philosophy, Catholicism and all other sects which claimed Christian heritage were violently attacked, and their Founder and His teachings rejected.

For centuries, the Church has been accused of various crimes against society, its expectations and its hopes. She was the promoter of inertia and the ally of reactionary movements, although she was always in the van of progress. She was the implacable foe of popular liberty, although she always interposed herself between the tyrant and his victim. She was the enemy of education, although she covered Europe with schools and universities. Certain events in her history were misrepresented in the pulpit and the pamphlet. The Inquisition, Indulgences, the Massacre of St. Bartholomew's Day, and the Sicilian Vespers were favorite topics for the intolerant orator or writer. She was an opponent of government, desirous of overcoming legitimate rule, especially in the American Republic where her children were most potent factors in the discovery, exploration and settlement of the thirteen colonies, and her sons shed their blood to win her independence. These vicious statements influenced the ignorant to hostility to Catholics, and awakened intolerance even among the better class of non-Catholics.

During the last few years, these attacks have been practically abandoned and newer methods substituted. The first centuries of the Church are now the chief points of attacks for her enemies. Professor Harnack maintained that the promises of Christ to Peter ("Thou art Peter and upon this rock I will build My church, etc.," Matt., xvi, 18-19) and the other Petrine texts are "condemned by all the rules of historical criticism;" and that, without these, there "is no direct external bond to connect Jesus with the infant Church." In spite of the continuity of the Church, it was alleged that a series of changes, unceasing and essential, occurred between the years 30 and 200 of our era. Others deny that Christ founded the Church (as Catholics believe He did), that Peter was made head of the Church, that he was ever in Rome; and they say that His "quasi-successors, the Popes" are only imposters. The first three centuries are now the target of all attacks which seek to discredit the divinity of the Catholic Church.

In his latest work,* Father Lanslots has treated this period *in extenso*,

* *The Primitive Church, or The Church in the Days of the Apostles.* By the Rev. D. I. Lanslots, O.S.B. With a Preface by the Rt. Rev. F. C. Kelly, D.D., Bishop of Oklahoma (B. Herder Book Co., St. Louis, Mo.).

From the first Pentecost (when the Apostles, filled with the Holy Ghost, went forth to conquer the Jewish and pagan worlds) until the "Beloved Disciple" passed away and the Apostolic age ended, he has traced the establishment and growth of Catholicism. To make comparisons in this splendid volume is invidious, yet we venture to say that the chapters on Sts. Peter and Paul are the most important. The conversion of Saul, his travels and missionary labors, his extensive writings, and his controversy regarding the admission of the Gentiles to the new religion are carefully narrated and shed much light on the Apostolic Age. The dispersion of the Apostles and their labors, although meagerly related in the writings of the period, have also been carefully considered, and furnish an interesting section of the book. Father Lanslots proves beyond cavil that St. Peter was Bishop of Rome, that he was martyred there with St. Paul during the reign of Nero, and enumerates his successors until the end of the first century.

In addition the author describes the religious life of the first Christians, the economic organization of the church, the written and unwritten Word, and the heresies of the first century. The Gentile Controversy, the Council of Jerusalem, the inspired writers of the New Testament, the date of the birth of Christ, and the arguments in regard to Bishops and Presbyters are considered, and proofs for the answers given. The book is both extensive and comprehensive, yet not too long for the average reader.

We owe a debt of gratitude to Father Lanslots for this timely volume on one of the most important topics of church history—the Infant Church. Beginning with Renan, rationalists of the last fifty years have (as already stated) selected the Apostolic Age as the period most vulnerable to attack. Father Lanslots has furnished his fellow-Catholics with weapons to repel their preposterous claims.

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NEW BOOKS FOR BOYS*

The fashion in boys' books—like so many other things of both greater and lesser importance—has changed. Nowadays we no longer expect a lad to swallow his moral whole on a Sunday afternoon and to be satisfied with the efficaciousness, if not with the taste, of his literary medicine. Even juvenile works with an avowedly religious purpose set out to be chummy with their readers and to provide as many laughs and thrills as possible. For this improvement (for surely no one would call it anything else) Father Finn is more responsible than any other writer. His classics for the younger reader—*Percy Wynn* and all the

* *Candles' Beams*. By Francis J. Finn, S.J. *Schooner Ahoy!* By Irving T. McDonald. *Making the Eleven at St. Michael's*. By John R. Uniack (Benziger Brothers, New York City.)

rest of the repertory—established a vogue and set a standard. To these *Candles' Beams* will be voted an interesting addition. The book is a collection of six breezy narratives, the first of which provides the title for the book. Perhaps the best of the lot is a delightful little extravaganza outlining how Manuel and Carmelita found a buried treasure, and what they proceeded to do as a result. Several of the other stories are touching in their fidelity to life and faith. The young reader will enjoy the constant change of scene, which shifts from Wisconsin to the slums of Cincinnati easily and entertainingly. The older person will marvel at the skill with which the author introduces such virtues as charity and loyalty without ever announcing they are there. So few good volumes of short stories have been written for children that *Candles' Beams* will surely be widely appreciated.

Schooner Ahoy continues Irving T. McDonald's account of the adventures of Holy Cross boys who sailed with the Cape Cod fishing fleet. It will be remembered that the setting was used by Kipling and other writers as a background for books since become familiar to very many. Mr. McDonald's present book recounts the exciting adventures of four young college men who set out to spend an interesting vacation in a broken-down automobile. They meet the unscholarly little Muggsy and run over the pathetic little Rosa. As a result all take passage on a fishing vessel with a reputation for being shadowed by ill-luck. The reputation is substantiated to some extent when the dories are lost in a fog and all the amateur fishermen, with their veteran accomplices, are landed on a forsaken little island. What happens there would take too long to relate here—and besides it wouldn't be quite fair to the author if we did try to tell it all; but in the end fortune is most kind and settles upon the crew a treasure which solves a host of financial difficulties and incidentally winds up the yarn.

Making the Eleven at St. Michael's is a return to the now familiar boarding-school atmosphere. Tom Barry makes his appearance under decidedly unfavorable circumstances. He is the victim of the school's "wise guys," and for a time seems destined to end ingloriously. But there is excellent stuff in the lad, which is brought out chiefly through the instrumentality of the gridiron. Later on a serious intrigue develops, involving the school coach. This is disposed of, however, to what one must suppose is everybody's satisfaction. Mr. Uniack is a new writer, but, though signs of amateurishness are visible in the book, it seems likely enough that he may gain considerable reputation as a writer for boys. The quite unpardonable offense in connection with *Making the Eleven* is its format. To my mind, placing in the hands of a young reader a volume so poorly printed—the type is ridiculously small and niggardly spaced—would be nothing short of criminal. It would ruin not merely eyes but taste for reading as well.

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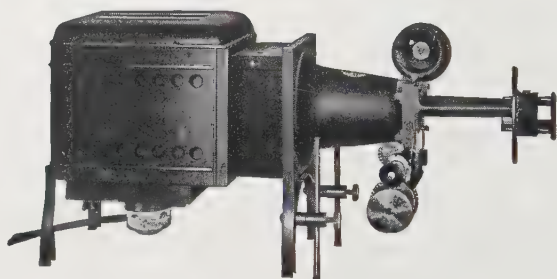
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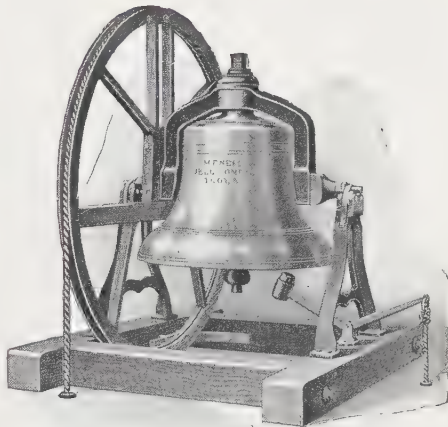
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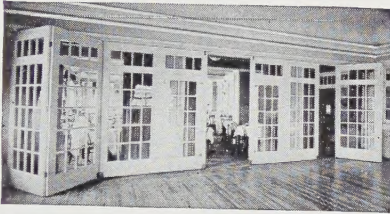
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Craft Pride spurred on the ancient guilds and only true craftsmanship merited recognition. In a spirit of *Craft Pride* the artists, craftsmen, and artisans of the Conrad Schmitt Studios present this recent accomplishment, the Church of St. John the Baptist, Erie, Pa., just decorated by them for Rev. J. H. Heibel. The decorations, symbolical emblems, frescoes, and solid-bronze lighting fixtures again demonstrate the scope of the service and abilities these Studios can offer. Invariably results in Decorations, Stained Glass and Lighting Fixtures are attained with pleasing economy. Counsel and estimates gladly given—without obligation to you.

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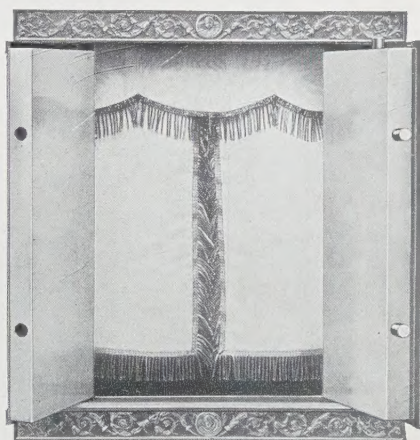
THE FAMOUS DAPRATO DOUBLE-DOOR
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**Appearance of doors when swung open.
Note how little space is needed for the
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BOLTS AND WITH ONLY ONE QUARTER TURN OF THE KEY

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